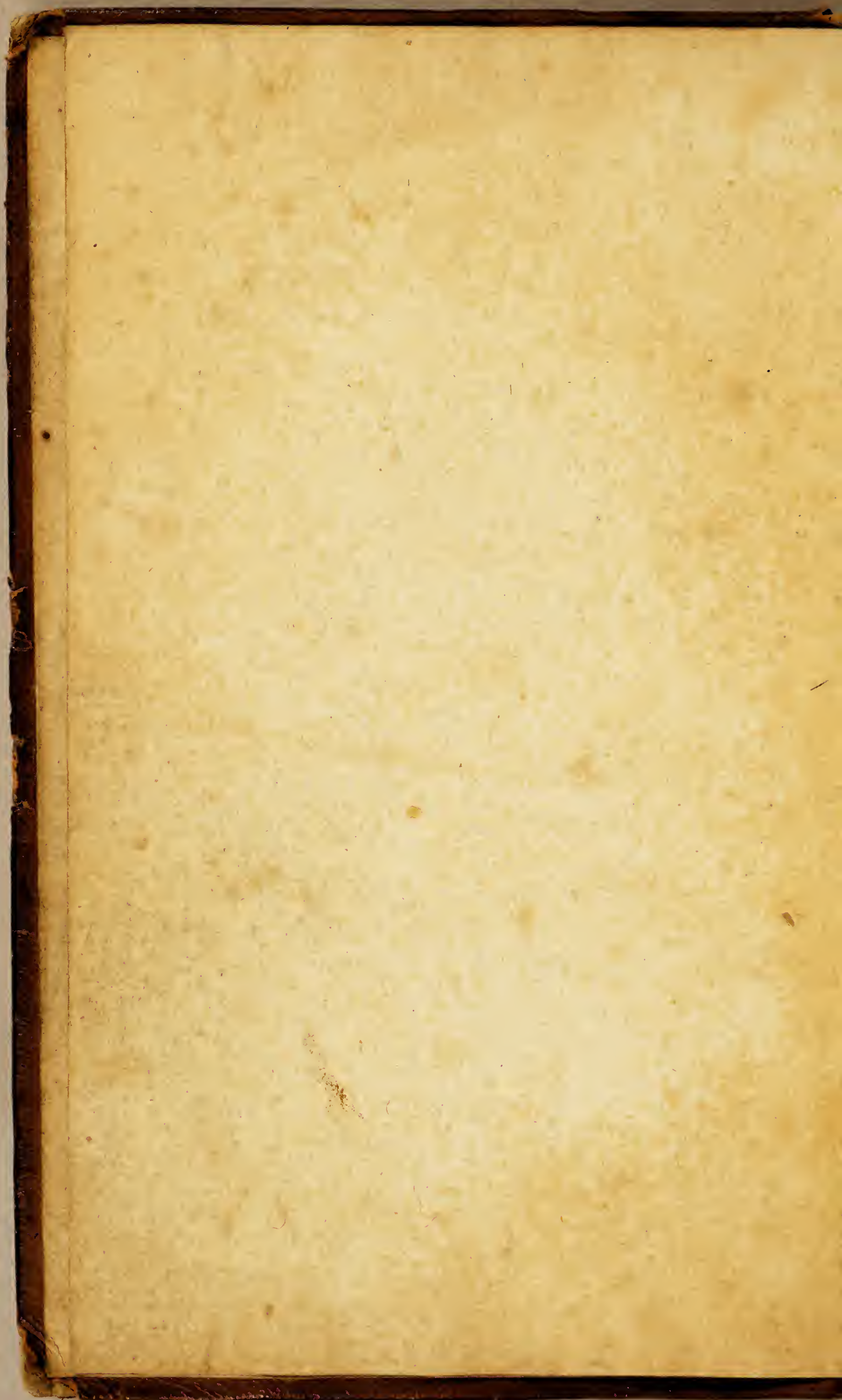


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ZIMMERMANN'S

STRICTURES

ON

NATIONAL PRIDE;



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STRICTURES

Nicholson ON *Brown* NATIONAL PRIDE.

TRANSLATED FROM THE GERMAN OF
MR. ZIMMERMANN.

Physician in Ordinary
To His BRITANNIC MAJESTY at HANOVER.

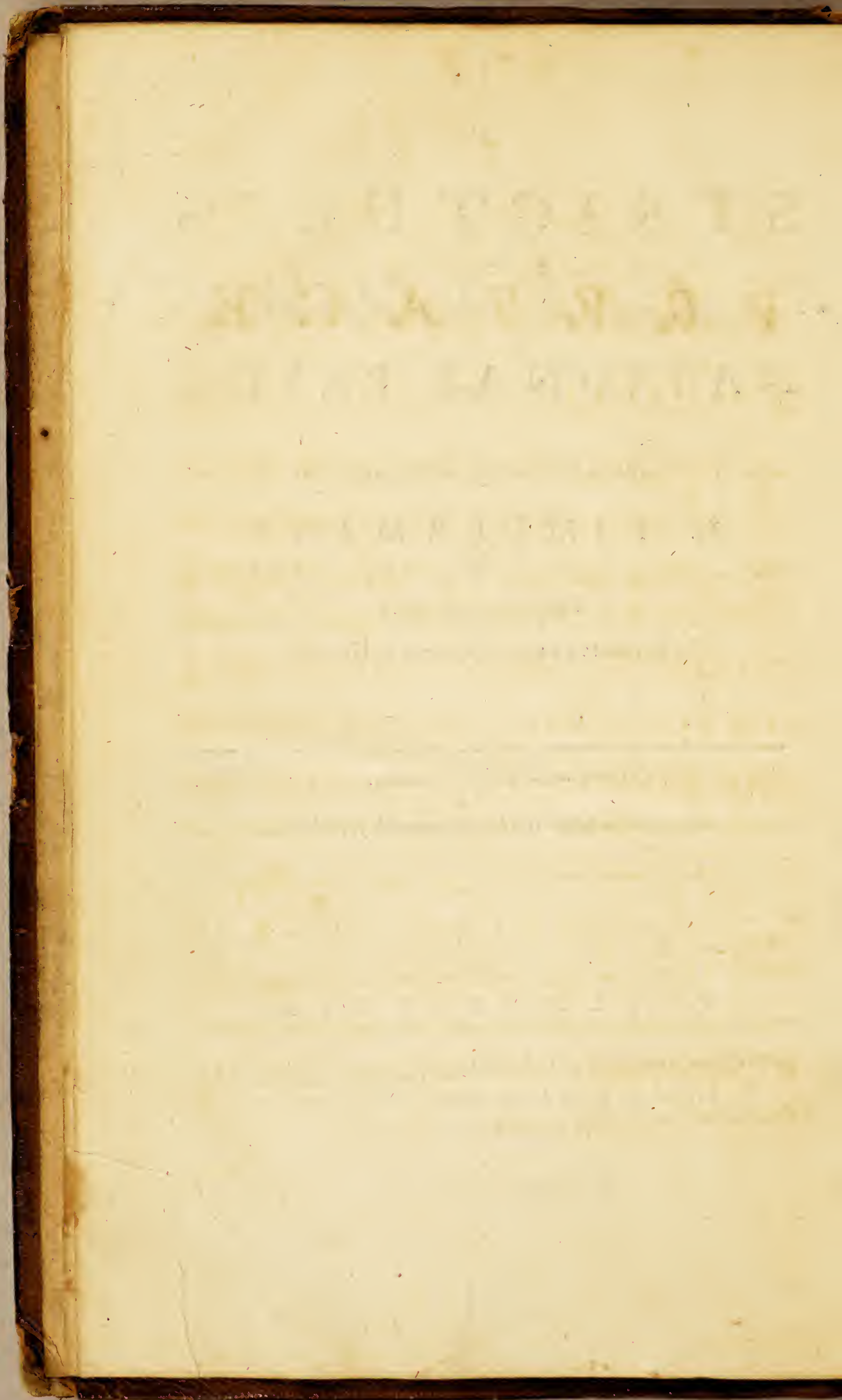
Omnes morbo jactamur eodem.

We are all incident to this disagreeable predilection.

P H I L A D E L P H I A:

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P R E F A C E.

By the ENGLISH TRANSLATOR.

THIS production bears so much the stamp of truth, freedom and virtue, that it is surprising a work of such character has not yet been translated into English, and laid before a nation never wanting to countenance merit, wherever met with. The author is a Swiss, and writes with the freedom becoming a virtuous man, born in a country from whence liberty, virtue, truth and simplicity, have not yet been expelled by oppression, vice, flattery, and luxury. The applause of his own country and of Germany has rendered four large impressions necessary; to the last of which the author made important additions. The French, a people not easily pleased in works of this nature, have read this performance, translated into their language, with distinguished approbation; and some of their capital writers have bestowed their encomiums upon it.

This

This is said not with a view to prepossess our English readers in its favour, but to restrain those critics, who often condemn magisterially and without enquiry, whatever carries a foreign air, from pronouncing judgment till they have read and examined it. Impartial judges, we make no doubt, will, on perusal of this work, find it to abound with sterling sense and judicious sentiments; and although it may possibly appear to disadvantage in the translation, there will however still remain some of the masterly strokes of our author, however weakened through the transference of his original ideas into English expressions.

But what gives us the best grounded hopes of the success of this publication is derived from our author's aim to combat prejudice, and to promote the cause of liberty and virtue, which have always found the most numerous and most zealous friends in the thinking part of this great and wealthy nation.

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C O N T E N T S.

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STRICTURES

STRUCTURES

O N

NATIONAL PRIDE.

CHAP. I.

Of national Pride in general.

NO foible so common as pride: From the throne to the cottage, every one conceits himself, in some point or other, above his fellow creatures, and looks down on all but himself with a kind of haughty compassion.

Self-conceit is the medium through which every nation views the rest of the world, and individuals, prepossessed with the notion of the superior advantages and qualities of their nation, assume to themselves, a personal superiority. Every people, whatever its political considera-

tion, number, extent, or strength be, values itself on some supposed peculiar excellence, and is apt to view every thing relative to honour, differently from its real state, both in itself and others, as if humility, which forbids attributing to ourselves more than we are really possessed of; and equity, which enjoins giving every one the praise due to them, were virtues belonging to another world. A powerful king may indeed conquer a small republic, but will never bring it to be humble. He may deprive it of all its wealth, of every thing; but their good opinion of themselves will remain. The Doge of Genoa, who had the honour of asking Lewis the XIVth's pardon at Versailles, for having laid in ashes, by a bombardment, the capital of that republic, saw nothing in the court of that magnificent prince, so remarkable as the Doge of Genoa.

The advantages of a nation are either imaginary or real. To attribute to itself great advantages, of which it is not possessed, is arrogance; and too high a sense of its real merit begets pride. This sense is sometimes very well founded, and as such, is termed a noble pride;

pride; whereas, there is no noble arrogance, this every denoting a false and excessive value of ourselves. Self-esteem generally proceeds from a sense of our own imaginary or real worth; contempt of others, from a prejudice against their real or imaginary defects. National pride arises from the partial comparison which a nation makes between its real or imaginary advantages, and in which it conceits other nations deficient.

The subject of this work requires freedom of judgment; and an attention to equity is no less necessary to avoid giving any reasonable cause of complaint. To attack men in the tenderest point, to delineate the ridicules of the most considerable nations in strong strokes, to lay before the reader a candid series of reflections and accounts of men, their customs and morals, drawing aside the delusive veil of prejudice, yet to give no offence, and observing an equal distance from servile flattery, as from petulant satire, must be acknowledged no slight affair.

Mistakes, indeed, are unavoidable; I may indicate the ridicule of a nation with a stroke, perhaps

perhaps taken only from a single individual of that nation. Yet, on that account, to reproach me with drawing general inferences, and making a whole people answerable for the failings of individuals, would be doing me great wrong; and I promise myself, that in exposing the real ridicules of a people, I shall not incur the displeasure of the most estimable part of that nation, nor of any person of merit.

Every country affords eminent characters of all kinds, and one scope of this very work is to support the well-grounded claims of all nations, to some degree of esteem against the selfish exclusion passed on them by the ignorance and conceit of others. I love persons of merit, whatever be their nation or their religion, and pride myself in the friendship of such; but this does not hinder me from censuring, as ridiculous, what is really so, among the generality of that nation; as, for instance, of the Spaniards. It would likewise, by no means, be forming a commendable idea of my real way of thinking, and even of the tenor of my whole life, to suppose that I have an aversion to the English, whom I in reality hold to be the worthiest nation

nation under the sun ; and yet I shall bring a long bill against them. Amidst all my censures, I heartily love the French, and for many have an unreserved esteem. The wit of the Italians, and the vivacity of their passions, are likewise a fund of infinite entertainment to me : yet none of these nations do I spare.

But commend me to a Paris *reviewer*, who advances, that I am perpetually giving my readers cause to animadvert on me, as not having extended my censorship to all nations ; that had I been pleased only to have cast an impartial eye on the ways of the world within my sight, my own dear Germany would have offered instances of that ridiculous pride, about which I make such a rout, when occurring to me among the French, the Spaniards, the English, or any other nation †.

So severe a sentence calls for a little correction. Too many single instances of pride, I I acknowledge, are met with in the German universities, the Imperial cities, the German nobility,

† The author is a native of Switzerland. In French, *rever à la Suisse*, is, to think on nothing.

nobility, and in every thing else in Germany ; yet instances of a silly national pride can hardly be said to swarm in a nation which despises the fabrics and works of its own artists, is the first to ridicule its own poets, readily draws its purse-strings at the powerful temptation of a foreign piece of workmanship, and even cannot sufficiently express its admiration of foreign literati, except now and then a flirt at the lumpishness of the Swissers ; but who minds so petty a people as they ? With what face could I have charged the estimable Germans with national pride, only on a few appearances of any such thing, and those equivocal, when one of the most learned men of our age taxes them with the want of this useful folly, as a national failing, and not a slender one.

This gentleman, in the preface to an *History of the Frogs*, says, “ There is in Europe a great nation, outdoing all others for industry and laboriousness, and equally fertile in men of invention and genius ; little addicted to voluptuous pleasures ; and, for valour, rivaling, if not surpassing, the most valiant ; yet this same people, with all their endowments and advantages,

tages, seems blind to its own worth, despising itself, praising, purchasing, and imitating only what is foreign. It imagines, that in apparel, food, and buildings, there can be no elegance, or exquisiteness, unless cook, wines, taylor, stuffs, and architect be foreign ; and, besides, the excessive cost, these artizans and materials chiefly come from the country of a natural enemy. This same infatuated nation farther confines its praise to the wit, understanding, erudition and genius of foreigners. Foreign poets, and foreign painters, alone meet with encouragement ; and foreign histories, without judgment, stile, or truth, bear the palm ; very seldom do booksellers complain of a foreign book being a shopkeeper.

Of this well-meant reproach, I leave the dismission to others. All that remains for me now is, to inform that Parisian censor, that I am no German, though to him I may seem to write like one ; yet am I behind no German, in terming every neighbour Austrian or Swabian Esquire, *Gracious Lord*, that is, in offering up my liberty at the altar of a deity, to whom my compliment is an oblation of a very sweet favour.

C H A P.

C H A P. II.

*Of the pride of individuals and distinct classes
of men.*

FOLLY sways the sceptre of this world; and we all, more or less, wear her livery, her fools caps, and the ensigns of her order. Vanity is a general weakness. Most people entertain too conceited ideas of themselves, and value others only as resembling themselves.

Men are proud, and what makes the multitude of the proud so very great is, that all pride proceeds from self-conceit, which indeed was not originally implanted in human nature, like that just self-love, which is necessary to every creature for its own preservation. It rather seems an adventitious idea, springing up in society, when a creature becomes capable of comparing itself with others. Our whole mode of thinking is impregnated with it, and it insinuates itself into all our dealings and behaviour. We have our own dear selves too highly in admiration, not to take a certain complacency in comparing ourselves with others. The man of
sense

sense is infected with this vanity, arising from comparisons, equally with the ignorant and shallow, only in the latter it is absurd, his parallels being all fundamentally absurd and unjust.

The offspring of self-conceit is vanity, pride, ostentation, ambition, and haughtiness; it assumes a different cast, according to the original difference of intellects, or the various education, manner of living, or company, incidents in life, or rank and wealth. In little minds, whatever flag it spreads abroad, a sorry figure does it make; in better heads, it takes reason or plausibility for models. In all, it feeds either openly or secretly, at the expence of others, especially where it is the only antidote against the combined rancour of many impertinents against one man of parts.

The self-love of one must necessarily clash with that of another, and of course increase by the opposition. He who thinks himself not duly esteemed by others, makes himself amends by esteeming himself the more; and, in the mean time, a declared contempt of his competitor, incites him likewise to set the higher value on himself: self-love likewise opens itself

a path, to a certain satisfaction, through the tacit compact, in which all men seem to have agreed, of loving, to a certain degree, that in others which they value in themselves. Now, as in both cases self-love, especially in vivacious tempers, if rising to a passion, leads us into innumerable errors, by concentrating our attention only in one side of an object, and causing us in that to see only just what we would.

Our dear self every where returns upon us, as a lover sees and esteems nothing but the object of his love. The self-lover only sees and values himself. Whatever does not coincide with his mode of seeing and thinking, provokes him. His folly is not much better than that of the young English enamorado, who, some years ago, used to ramble about the country near Lausanne, and holding his sword to the breast of every one he met, threatened them with immediate death, if they did not own such a young gentlewoman of Geneva, naming her, to be the handsomest girl in the country.

Loving ourselves above every other person, so we likewise prefer ourselves to others. We
conceit

conceit that our way of thinking is right, and consequently preferable to that of others of a contrary opinion; and when others agree with our thoughts, it is only ourselves that we love in them †. Deceived by the selfish notions, we would have others conform to our estimate of ourselves; but we know from experience, that our ideas, our thoughts and sentiments, please others, only so far as corresponding with their ideas, thoughts, and sentiments. Thus we find ourselves compelled, by our own vanity, to esteem in others that conformity of ideas which assures us of their esteem, at the same time to be as displeased with that contrariety of their ideas to ours, as certainly knowing, that, from the like cause, they will hate, or at least despise us. Another cause, why the generality value themselves above others, is, that lulled in the downy bosom of their self-complacency, they never take the pains of canvassing whether another may not happen to think better than themselves, or to surpass them in talents, or moral qualities. These

† Agreeably to the sarcasm on woman, which Dryden, in his *Two Sofias*, puts in the mouth of Alcmena.

Our thoughtless sex are caught by outward form,
And show, and noise, and love themselves in man.

These positions, which very keen sighted philosophers deduce from nature, and every observer of mankind finds verified by daily experience, throw a light on many ridiculous phænomena, of which we ourselves are eye-witnesses, and which recur in the history of mankind, that is, in the history of their failings. All these phænomena are consequences of self-love, either in respect to one's self or others.

Man looks upon himself as the center of all creatures. This minute spot * of ours has always teemed

* The reader will not be displeased at being reminded of the following lines, as not quite foreign from the text.

Ask for what end the heavenly bodies shine,
 Earth for whose use? Pride answers, " 'Tis for mine :
 " For me kind nature wakes her genial pow'r,
 " Suckles each herb, and spreads out ev'ry flow'r :
 " Annual for me, the grape, the rose renew
 " The juice nectareous, and the balmy dew ;
 " For me, the mine a thousand treasures brings ;
 " For me, health gushes from a thousand springs ;
 " Seas roll to waft me, suns to light me rise ;
 " My foot-stool earth, my canopy the skies."

Concerning the above lines, Dr. Warburton remarks : If there be any fault in these lines, it is not in the general sentiment, but a want of exactness in expressing it. It is the highest absurdity to think that *Earth* is man's *foot stool*, his *canopy the skies*, and the *heavenly bodies* lighted up principally for his use ; yet not so, to suppose fruits and minerals given for this end.

esteemed with people, who fancying that the sun shone only for their conveniency ; that the starry firmament, and all the parts of this incomprehensible expanse, were formed for no other view than to prevent their necessities, gratify their senses, and amuse their imagination. Not a few distinct classes of men have continually flattered themselves with the presumptuous notion of being the principal, if not the sole objects of divine providence ; and, in consequence of such a conceit, they have attributed innumerable occurrences, which had their source in the common course of things, to an immediate disposition of Deity, as their prejudices, their passions, their interest, or their vanity prompted.

Follies of this kind are observable in individuals of all ranks. Every man is, in his own eyes, something of great moment. If he allows another any preference over him, it is no farther, than as knowing him to be more esteemed than himself ; at the same time, very far is he from thinking him, in his heart, to be really more estimable. The first man, in every profession, is he whom every one holds to be the second
to

to himself. After the engagement off Salamina, between the Athenians and Persians, all the principal officers were convened before the altar of Neptune, there upon oath to name the man who had behaved best in that glorious action. Every one made himself the best man, but every one agreed in Themistocles being the second.

All men extol their taste and favourite science above the whole circle, and go so far as to imagine an indisposedness for that science to betray barbarism and stupidity. The sportsman imagines that, in the other world, hunting from one planet to another, will be the capital entertainment: The chymist conceits, that the blessed elect read Paracelsus in heaven. A French dancing-master in London, asking an acquaintance, whether Mr. Harley was actually created earl of Oxford, and lord high treasurer of England, and being answered in the affirmative, *What the devil!* exclaimed he, *could the queen see in him? Two years had I that clod-bopper in hand, without ever being able to bring him to walk a tolerable minuet.*

Self-

Self-love ever rates a man above his real worth, and at the same time perverts his ideas of others. Every prince must have his ambassador, every marquis his pages, and every *cites* the train of a lady. Every blockhead will be prating of his intellects, the knave of his honour, the idiot of his orthodoxy, the hypocrite of his piety, the upstart of his nobility, and every old maid vaunts her chastity, though, to her grief, it was never put to the test. A wretch without either literary or moral eminence, makes himself the topic of conversation, whereas a man of real merit feels a kind of uneasiness at commendation. The shallow fribble exalts himself above the man of letters; and in the scale of a wealthy miser, no kind of merit bears any weight.

Excessive self-complacency takes fire at him who thwarts its sentiments, and does not place his value on the same objects; as the Venusian muse says of tempers,

Oderunt Hilarem, &c.

HOR., Ep. 18.

The

The grave a sprightly *book-wit* shun ;
Far from the sad the jovial run :
The gay, the fullen, and sedate,
Are objects of each other's hate ;
And they who quaff the midnight glass,
Scorn them who will a bumper pass ;
Tho' they protest and swear they dread
The consequence, and aching head.

The idler despises the wrong-headed creature, who burdens himself with business ; the sportsman looks on him who cannot talk of shooting and hunting as a poor spirited dullard ; and he who does not understand cards, among gamblers, is an oaf. The tun-bellied soggish burgo-master, or the bacchanalian counsellor, who dispatches bottles and causes with equal celerity, asks, with haughty self-sufficiency, what good has he done in the world who finds time enough to write a book ? Fine sentiments seem absurd and chimerical to him, whose sordid cast of mind is insensible of them ; whereas, coarse jokes and obscenities, are to vulgar minds a high regale. Knowledge, understanding, and goodness of heart, are words of no significance with girls, whose idol is a mercurial coxcomb, as indeed he is often their portion. Men of a cynical disposition look on a blooming complexion,

plexion, sparkling eyes, and a graceful person, even in the fair sex, as mere trifles. Mercantile souls, who value a woman only according to her portion, are incapable of conceiving how a fine understanding, delicacy of sentiment, and a benevolent heart, can be preferred to insipidity with a good portion. The wrinkled pruderies cry out against any inveiglements, which a young person throws out to captivate, as downright immodesty.

The very worst effect of an excessive self-love, is the over-weaning conceit of one's self relatively to devotion, and the punctual discharge of religious duties ; this is sure to declare itself in a contempt of every one who does not make the same parade of sanctimony. Not a day passes, in which people of this cast do not sacrifice some innocent victim at the altar of their malignant passions. Surmises are their very food, slander their delight, altercation the whetstone of their wit, and rancour the fire which animates their discourse, and revenge the mobile of their actions : for gluttony, imperiousness, avarice, and cruelty, they are noted ; the loss of a dollar sets their soul in an uproar ;

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and,

and, under the cloak of devotion, they trample on common probity. But they indeed distinguish themselves by a strict attendance on divine service, and their preparations at the approach of the high festivals. The word christianity, is perpetually on their tongues. In visiting the sick, they affect an agonizing tenderness ; they pay a most profound respect to the clergy, and sigh and groan about the spread of infidelity : but after all their hypocrisy, these tartuffes deceive their own consciences much more than the world : they are the detestation of the truly good, and men of common understanding laugh at their farcical sanctimoniousness.

This partiality in judging, together with its consequences, contempt and censure, spread among all characters, stations, and professions. People of opposite dispositions, different ages and tastes, appear to each other, low-lived or ridiculous ; or senseless or wicked. All cry up the excellencies of which they conceit themselves possessed, and what they are deficient in, is of no importance or embellishment.

Thus one fool sets himself above another,
And shakes his empty noddle at his brother.

The

The ignorant and shallow have likewise a most decisive contempt for men of parts and real geniusses; they are perpetually pestering the latter with the mean objects of their thoughts and designs, whilst these yawn amidst the daily round of conversation, which neither entertains nor instructs. A vulgar mind, however, thinks these occupations alone, to be useful, great, and praise-worthy; and the time which is not spent according to such œconomy, he looks on as totally murdered. He turns up his nose, at those humourists who engage in scientific researches and mental improvements, and cannot take up with those fickle ideas which immediately present themselves, on looking out of the window, or walking to and fro' before their door. Such is the antipathy between the ignorant and the learned, the idler and the man of business; and they are not wanting to make reprisals.

All professions despise one another, according to the idea entertained of the superior value and pre-eminence of their rank. The citizen despises the farmer, the sea officer the military, and the military thinks no better of the placemen,

men, who look down with contempt on ecclesiastics ; and of this sacred body the mutual animosities are notorious ; but the courtier puts them all under one and the same bushel.

The men of study carry their reciprocal contempt as far as the illiterate, they extol their favourite science as the centre of all valuable knowledge, and undervalue whatever has no affinity with their hobby-horse *. The naturalist little concerns himself about the opinion and conjecture of the philologist, and in the botanist's eye the astronomer is but a stargazer. The barrister makes no account of the physician ; and the dealer in electrical experiments is

* A singular instance of this bigotry occurs in the celebrated Father Malebranche. M. D'Aguesseau, chancellor of France, whose works are so highly esteemed, tells us, that after he had gained the Father's esteem in their metaphysical conversations, he abruptly withdrew it, and not without a philosophical disdain on finding, M. D'Aguesseau, reading Thucydides. Des Carte's *Treatise upon Man*, led him to think meanly of human knowledge, especially points of mere erudition. His library, voluminous as it was, did not afford one book of poetry and very few of history. It was a common saying of his, that he desired to know only what Adam knew. He could never read ten verses without disgust, and meditated with his windows shut.

Biographical Dictionary.

is amazed that the world can trifle away their time in chattering about politics.

With a country innkeeper one farmer is worth a hundred wits, and the naturalist sneers at the moralist who can harrangue on the nature of man, civil society, and relative duties ; at the same time, knows nothing of the vegetable and fossile kingdoms : the mathematician looks down on all, whilst the metaphysician makes as little account of him. It being asked in a company at Paris, what is a metaphysician ? A mathematician answered, one who knows nothing ; and if the chemists, the naturalists, the physicians, and the moralists, at Paris, are asked what is a mathematician ? Their answer is, an Ignoramus.

The prose writers entertain a hearty contempt for each other, some priding themselves in the bulky variety of their works, others in the choice of their subjects and their profundity or elegance. The author of a *folio* is, to be sure, a first rate genius, whilst he who has not gone beyond *duodecimo* cannot but be a fribble. The sons of erudition call the men of the world,
the

the polite and airy, *empty bottles* ; and the man of atchievement think the fittest covering over the head of a solemn studious scholar, to be a fool's cap. Poets make no account of prose writers, prose being in every body's mouth ; and if they see their compositions, which they had consecrated to praise and immortality, come to an ignominious period, the whole age incur their displeasure ; the nurselings of the muses, indeed, revile each other, and of all returns this is that at which they are most ready in paying. These gentry being noted for a peculiar superabundance of choler and adust complexions, not satisfied with their own contempt of what to them seems contemptible, but, as he who lives among wolves, must join with their howlings, so whoever has his character at heart must side with their obloquy or submit to the execution of a law of Solon's by which all who in a dangerous tumult kept themselves neuter were declared infamous, as being void of concern what became of their country. The poet's lip overflows alternately with either invectives or panegyric concerning the same person ; he who to-day is a genius with him is to-morrow a blockhead, just as he has tickled or galled his self-conceit. Thus

Thus it appears that all men slight each other as far as they are under the influence of self-love, and this is manifestly an epidemic disease; thinly sown, indeed, are persons of such prudent modesty, who, when put in the balance with others, instead of affecting a rivalry, make no difficulty of owning their deficiencies, especially under a consciousness of it.

The agreement or difference of ideas and sentiments, are the sure guaranties of esteem or of contempt; he whose company is coveted by the weak and ignorant, generally falls under a suspicion of being on a level with them, and this makes men of genius less uneasy at the slights of those who are incapable of estimating their abilities.

A man of parts conceives but a low idea of a person otherwise unknown, only from hearing him praised by an empty coxcomb for nowhere do the attractive powers of nature so strongly declare themselves as among the fraternity of dulness. Where the sovereign is a blockhead, the gates of preferments and honours are thrown open to blockheads, who then, as insects, at

the approach of genial spring, quit their squalid retirements and hie away to court, as their element. Then, equally to the disgrace and detriment of a nation, vulgar minds obsede the throne ; folly, error, and vice engross all favours, while men of worth, with a mixture of contempt and grief, retire wearied out with the affronts of a herd, to whom all but those of their own insupportable stamp are an eye-fore.

There is, besides self-conceit, another source of the contempt of others, and consequently of vanity. The ideas, opinions, judgments, and, in fine, the whole tenour of thinking, very frequently depend on the objects about us, the place or the country where we live, and the company we keep.

These generally give the turn to ideas of individuals, and these ideas we make the standard of decency, truth, elegance, rectitude, and goodness.

He who has neither travelled nor read, or who shuns the conversation of those who have enlarged their minds, is apt to be wrapped up
in

in what he daily sees ; his eyes are open only to the things about him, he imagines, all beyond the little spot where he drawls an insignificant life, to be desert islands or dreary wastes, he makes himself and the objects surrounding him, his rule of judging of every thing beyond his horizon. Like the Parisian cockney spoken of in the account of an excursion from that city to St. Claud, he fancies the distant hill to be uninhabited ; and, from the horse-chestnut trees in the walks at Paris, concludes that grain and pulse grow on trees.

From this dependency on the objects around us, we contract a habit of judging of things remote from us, according to the domestic appearances, and notions. Hence it is, that, at Paris, for a company of five or six to go a sporting in a coach, with large boots, a bag wig, guns, swords, and pistols, and placing themselves, each behind a tree, and there fire at any poor puss that happens to pass that way ; these oddities, I say, have nothing ridiculous in them about that capital *. To the same prepossession

E it

* The author alludes to Dr. Smollet, whose words are these :
 “ In the character of the French, considered as a people, there

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it is owing, that the negroes represent the evil spirit as white, and their benign gods black. Some people likewise, from the same reason, painted the goddess of love, with flabby duggs hanging down to her knees ; and from the same cause, proceeded the narrow notions concerning majesty, in an honest home-bred Swiss, who on some talk about the dignity of a king, asked with a disdainful phiz, *has a king had a hundred*

are undoubtedly many circumstances truly ridiculous. You know the fashionable people, who go a hunting, are equipped with their jack-boots, bag-wigs, swords, and pistols : but I saw the other day a scene still more grotesque. On the road to Choissi, a *fiacre*, or hackney-coach, stopped, and out came five or six men, armed with muskets, who took post, each behind a separate tree. I asked our servant who they were, imagining they might be *archers*, or footpads of justice, in pursuit of some malefactors. But guess my surprize, when our coachman told me, they were gentlemen *a la chasse*. They were, in fact, come out from Paris, in this equipage, to take the diversion of hare-hunting ; that is, of shooting from behind a tree at the hares that chanced to pass. Indeed, if they had nothing more in view, but to destroy the game, this was a very effectual method ; for the hares are in such plenty in that neighbourhood, that I have seen a dozen together in the same field.”——To this the doctor sarcastically adds : “ I think this way of hunting, in a coach or chariot, might be properly adopted at London, in favour of those aldermen of that city, who are too unwieldy to follow the hounds a horseback.”——This, however, is but a stale jest ; our aldermen are now growing men of spirit and fashion a-pace.

hundred head of cattle upon the hill? This prepossession has even a stronger influence. He who is of some consideration in the place of his residence must, to be sure, be a respectable person every where. At the congress of Baden, in 1714, for adjusting matters between the Emperor and the King of France; Great Britain and the United Provinces having made a separate peace before. All the several ministers one day dined together in public, which drew thither a great number of spectators; and Marshall Villars, one of the French plenipotentiaries, seeing among them, a very pretty young woman, was for saluting her, when instantly a diminutive bandy-legged Zurichier, breaking through the crowd, cried out like a demoniac, *Hands off, hands off, Marshall, she is my sister, and her husband is warden of our company.*

The smaller and more retired the place in which we live, the more low and absurd the ideas, when we take up with them neglecting any further culture of the mind, which might enable us to compare our native usages with those which obtain in other places. Thus, no wonder, we look on our way of thinking and
 acting

acting as the best, reprobating all others, and purely because we are not acquainted farther with them. The more low and contracted the sphere of a man's ideas, the greater he imagines himself, and the more insolent and arbitrary is he towards others. He anathematizes every thought and opinion, which is not of his growth, and rails against every plan, every fashion, of which he is not the inventor. He even persecutes, till prudence draws the bit, every man of parts who appears to differ from his sentiments, or to cross his projects. The standard of good sense, with him, is, always to side with his opinions and procedures; and he alone is his friend, who sees no fault in him; but to decline coinciding with his views in any one case whatever, is an unpardonable breach of friendship. The applauses of a numerous set of such as himself, shall inflate him with notions, that his reputation is fixed, his *ipse dixit* sacred, like a commander of a ship, who, swaggering in his wooden world, fancies that the axis of the globe shakes like the table under a thump of his mutton fist.

These

These faults are generally incurable in a man of power and note, when, which is frequently the case, his mind is of no greater extent than the town where he resides. He who confines himself to a small community will necessarily imbibe an aversion for all of a more extensive compass; he will even shun their conversation, nay, and sicken at the very sight of them. The bulk of mankind are infinitely better pleased with those who from a false complaisance, or want of sense, applaud our errors, than with those who might give us to understand that we are in an error.

The man involved in this intellectual mist, knows as little of the value of things, as the fish in its shell, knows of the world. Having always the same objects about him, he will never be brought to hold any thing true, but what he believes; he will be ever criticizing the religious profession of others. In his own eyes he is a being, as it were, superior to the generality of the human race, making no account of others farther than as chiming in with his notions, and seconding his drifts. A standing aphorism with this tribe is, that relative greatness is real greatness;

greatness ; should you courteously recommend self-measurement to them, they spurn at the advice ; they have measured themselves already ; and being of some consideration in their hamlet, they conceit themselves notable members of the universe. This excessive self-esteem, is extremely iniquitous, depreciating the real worth of persons and of things ; he who is not of their stamp, must be a dead weight in society, if not a pest ; trifles, in their hands become affairs of great moment, and in the conduct of which, no body ever was, and never will be so capable. Such are the sources of that supercilious solemnity, which, in the petty jurisdictions of every country, constitutes the capital point of administration. Every difficulty gives way to a statesman of this cast, when he puts on his self-sufficient mien, struts along with bridled-noddle, prominent breast, straddling legs, and disdainful eye, amidst the crowds who with respectful stare, seems to say, *To be sure, the world has not his fellow, for he out-tops all our corporation.*

This artless display, not chargeable with the least exaggeration or partiality, shews the generality of men to be vain, and self-complacence
the

the source of vanity; and farther, that this vanity degenerates into injustice and most ridiculous arrogance, when, through certain circumstances, self-complacence is accompanied with ignorance and bigotry.

C H A P. III.

Of the Vanity of whole Nations.

IT is the same with whole nations as with the individuals of whom they consist. One may safely conclude from the dispositions of every private person, what will be their combined effects in the body of the nation, though it were not directly known, as a natural truth, that a nation collectively thinks of itself just as every distinct individual.

All histories are monuments of every nation's conceited partiality towards itself. The most civilized and the most rude shew that they imagine to see in themselves some talents, qualities, or advantages, which they will not allow others to be possessed of, at least, not in so eminent a degree;

degree ; that they esteem their opinions, their customs, their police, or any other supposed excellence, with an exclusive complacency. Thus, every village and every city, every province and every nation, has, equally with every individual, its darling self-love, and consequently its particular vanity ; and every member, by a kind of reflection, imbibes the general vanity, and endeavours to contribute for his village or nation, to sneer or look asfance at any other community.

It is not much above fifty years ago since a village in Rheinthal * preferred a complaint to the judge that their parson had the presumption publicly to declare from the pulpit, that *scarce a hundred souls of all their right worshipful community would be saved.*

Every nation is pleased with itself, and looks on every other community as creatures more or less of an inferiour kind. Among the Greeks
a

* A small country, and one of those called *the Dependencies of Switzerland*, being possessed by the Swissers in common. It lies along the Rhine, and its most remarkable product is almonds, which the Abbot of St. Gall and the Cantons share.

a *foreigner* and a *Barbarian* were synonymous words; and are so at present, with most Frenchmen, from this narrow way of thinking it was that, at the court of Zell in the time of the late duke; he and the duchess, who was a native of France, being at table with some French noblemen, one of them suddenly cried out with a horse laugh, *it's very drole faith*. What's the matter then, said the duke? *Why, that your highness is the only foreigner here*. The word *foreigner* is accompanied with a sort of disdain among the very Greenlanders; and, even in some Swiss towns the word *Aufsbürger*, nearly of the like import, is treated with as little ceremony. Not many years ago, an orange-monger in one of those superb places, being told that a certain German prince was deeply smitten with his daughter, superciliously answered: *then he may die of the wound, for I know better than to bestow my daughter on one who is not a freeman of our city*.

The contempt of nations very often turns more on what strikes the senses than on intellectual circumstances. A Switzer and a block-head were for a long time synonymous at Vienna,
F Versailles,

Verfailles, and Rome, and, under the rose be it faid, I was something of the fame mind, on comparing in one of thofe courts, the heavy awkward gait and unmeaning faces of the Swifs halbardiers with the prying looks and volatility of the native court officers. Every nation thinks the manners of another ridiculous as differing from its own; and in this point moft are not lefs blind and arrogant than the French courtiers, who looked on Peter the Great, at his coming among them, only as an unpolifhed foreigner totally void of French gentility, not in the leaft, as a monarch of genius, travelling for improvement, and who had came down from the throne to make himfelf deferving of it.

This mutual contempt of nations frequently declares itfelf even in thofe ranks which might be fupposed far above fuch illiberal prejudices. Few authors are fo equitable as impartially to hear a comparifon between the writers of their nation and any other. Amidft all the acrimony and malice prevailing among writers of the fame nation, they ardently unite as in one common caufe againft a foreigner who fhould take
on

on him to exercise his pleasantry against any one of the tribe.

The arrogant Greeks owed their improvements from their primitive rudeness and ignorance, to foreigners. The Phenicians taught them the use of letters, arts, and the laws ; and their religion they received from Egyptians, yet did they affirm Greece to be the general mother of all nations. The Greek historians have been observed seldom to make use of foreign names, some times totally omitting them, but more commonly altering them, and shewing an extreme attention to give them a more harmonious turn and correspondent with the Grecian dialect. Thus it is not much to be wondered at that in succeeding times this people came to imbibe a notion of all nations on the earth having been no more than Grecian colonies.

The modern Italians have the confidence to place themselves on a level with the ancient Romans, not recollecting that the nation which anciently reduced all others under its yoke, is now seen to be the slave of all others, and that the grass grows in the streets of cities, not long since,

since, eminent for power and opulence. Many small towns in the Campania of Rome were the native places of Roman emperors, and on that account, forsooth, the modern inhabitants of those petty places, talk of those emperors as their townsmen and relations, and in every town or village the emperor who was born there, is reputed the greatest prince that history makes mention of.

The senator of Rome, who tries without appeal, the petty causes and wranglings among the commonalty, now constitutes that tribunal; to which, in modern Rome, the majesty of the ancient senate and Roman people is dwindled. He has for assessors, four *conservators*, who are chosen four times a year. The *conservators*, like the senator himself, are nominated by the Pope, under whom the Roman people are not allowed that small remnant of liberty of chusing their own magistrates, which many towns in monarchies enjoy; yet this senator and his conservators imagine themselves invested with all the rights, privileges, and dignities of the ancient senate, and that a greater glory there cannot be, than for the Pope to see at his feet that

that assembly which has seen so many monarchs in the like humiliating posture before them.

The *Traſtaverini*, i. e. the wretched militia of the Traſtavera ward, in modern Rome, abſolutely hold themſelves genuine deſcendants from the ancient Trojans, looking on the inhabitants of the other parts of Rome only as a mob; and theſe, amidſt indigence, and ſloth, and poltroonery, which is ſuch, that the execution of a malefactor almoſt frightens them into fits, conſider themſelves as citizens of ancient Rome.

All Romans, with ſcarce a rag on their backs, are ſtrangely puffed up with this imaginary lineage, that exceſſive pride, and the moſt beggarly poverty are often ſeen together. A baker woman's ſon, in Traſtavera-ward, having been killed in an inſurrection on account of the dearneſs of corn, the Pope, apprehending ſome ill conſequences from this unlucky accident, immediately deputed a cardinal, with two nobles, to quiet the mother, and aſk her what ſatisfaction

tisfaction she required, to which the Roman matron replied, *I don't sell my blood.*

At the approach of a public festival at Rome, a family shall half starve themselves, that they may have wherewith to ride about in a coach ; and such families, which even such an expedient would not enable to hire a coach, have another resource : The mother pranks up the daughter as fine as her pocket will reach, she walking by her side as chambermaid, whilst the father, in proper habiliments, personates the lackey.

Well-bred people, among the English, make no difficulty of owning, that a contempt for all other nations under the sun, is as it were hereditary in that country ; whenever one of those islanders is engaged in a quarrel with a foreigner, he is sure to let fly a volley of opprobrious epithets against his adversary's country : You are a French braggadocio, an Italian monkey, a Dutch ox, a German hog, are but slight specimens of English contumely. The bare word *French* carries so much indignity with it, that they would not think the foreigner sufficiently vilified

vilified by calling him only dog, therefore is *French* added to it by way of amplification. This national prejudice spares not even their fellow subjects, the two nations who live under the same laws as they themselves, and are fighting for one common cause. Nothing is more frequent in England, that is, among the commonalty, than, *You beggarly Scot—You blood-thirsty Irish bog-trotter*. In a word, an Englishman, after guttling on pudding and beef, well diluted with strong beer, talks away, of all other nations, as if they had not the same creator.

What is not less ridiculous, an Englishman, forsooth, as a Briton, cannot fail of being a *connoisseur* in *Virtue*, or the *fine arts*; yet do these gentry continue laying out as much money as ever, notwithstanding a prohibition, and strictly attended to, that no painting or statue, by a great master, should be sold or carried out of Rome without the Pope's formal licence; that is, those dupes to the *Ciceros* continue squandering away in rubbish the sum allowed them for purchasing good pieces.

But

But what is to be thought of a current comparison, which these intelligent persons make between them and other nations. “ The
“ French, say they, are polite, witty, artful,
“ and vain ; withal, a parcel of half-starved
“ slaves, their time, purse, and person absolutely
“ at the Grand Monarque’s command. As
“ for the Italians, they have neither morals,
“ nor freedom, nor religion. The Spaniard,
“ indeed, is brave, devout, and of nice honour,
“ but poor and oppressed ; and, with all his
“ boasting of the sun never rising and setting
“ but in the Spanish dominions, he has not a
“ word to say as to freedom, science, arts, ma-
“ nufactures, achievements, and trade. The
“ Portuguese again are likewise slaves, and so
“ ignorant and superstitious, that it would be
“ a pity they were otherwise. The Germans,
“ if not at war, are repairing the damages
“ brought on them by wars. The Dutch are
“ slow and heavy, have no notion of any good
“ but money ; gain is their main spring and
“ ultimate end.” Such is the point of view in
which an Englishman looks on all Europeans :
all nations in the universe are indeed found
light, extremely light, when an homespun
Englishman

Englishman weighs them against his countrymen. This contemptuous partiality too plainly shews itself in his coldness and indifference at his first acquaintance with a foreigner *.

The French, in their own account, are the only thinking beings in the world. They converse with foreigners no farther than is usual with inferiour and shallow creatures, and who owe all their importance to such condescension, yet in nothing are they more offensive than that farcical compassion and equity of some among them, who deign to allow other nations a pittance of virtue and genius, but in such a manner that, it is plain, this favourable opinion is not due to the merit of those nations, but flows from the indulgent courtesy of French politeness. Let them, if they can, deny their contempt,

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* The French translation of this book; for it has been translated into most languages, animadverts on the preceding passage in these words: "This picture is manifestly charged, and to talk of the intelligent among the English, as looking on the French, who live under an equitable and wise government, as slaves, having nothing of their own, is doing great injury to their better sense and knowledge. Such language might at most be put into the mouths of the English mob, who, infatuated with their supposed liberty, and of which they make so outrageous an use, think the world have not their fellows."

tempt, as barbarians, of all nations who, are either inferior in power, or of less skill and taste in the frivolous arts. They daily betray in their conversation their gestures, and even their books, a conceit that neither courage, beauty, nor wit, nothing amiable or great is to be met with out of their country.

The French think themselves intitled to prescribe laws to the whole universe, because all Europe takes its cue from their milleners, taylors, perriwig-makers, and cooks. There is not a candid Frenchman who will deny but that his nation accounts itself the principal, the most accomplished in the world. How does Mr. Lefranc storm and vapour in a discourse addressed to the king, at the presumptuous Britons, in pretending to any equality or resemblance to the French, when Patin had pronounced the Britons to be among other nations, like wolves among the beasts *. Is it not common

* The passage is this : “ Salmasius’s book in vindication of the king of England is printing at Leyden in French and Latin. A defence of a king judicially beheaded by his own subjects is a critical subject, and will not please universally. The English,

mon among the French, to stile their sovereign, the first monarch in the world, or—the *grand monarch*? Though they account themselves the first born sons of nature, some are so condescending as to look on their neighbours as their younger brothers, and allow them to be laborious, and judicious collectors, and men of thought, even not without some good thinkers. But why is Newton, after all his valuable discoveries, made light of in France, because he has not discovered every thing? Why is Raphael looked on as low and timorous, and his
divine

English, of all people the most wicked, the most cruel, and most perfidious, pretend, forsooth, to have right, the laws, politics, nay religion itself on their side; but *Religio non fert par-ricidas, Ecclesia nescit sanguinem*; and politics in its keenest refinement goes not so far as to punish kings by the executioner's hand like other malefactors. This unhappy king's grandfather was strangled by the Scotch puritans. His grandmother, Mary Stuart, lost her head in 1587, under queen Elizabeth. A king James of Scotland, from whom they were lineally descended, was killed in hunting by his subjects, one of whose exceptions against him, was his nose being something flattish. On this score, and concerning that very king it was that Joseph Scaliger used to say by way of pleasantry, and pointing to his nose: *Nasus est honestamentum faciei*. But to me who naturally hate the English, it is a horror so much as to think of them. *Hoc mihi sunt inter homines Angli quod sunt inter Brutus animantes lupi. I look upon the English among the several nations, as the wolves among the beasts.*

divine piece of the transfiguration, a flat performance? That national vanity, admitting no great man out of France, is well known in numberless instances which excite the derision of all nations. If we look back into the history of human genius, we find Italy renowned for actors and poets, England's unparalleled Shakespear, and at the very same time France, noted for the most poultry versifiers in the world. The French, one and all, undervalue the harmonious, the picturesque, the ethic Pope, as not fit to hold a candle to their superficial Boileau.

All nations are reduced nearly on a level in self-conceit and contempt of others. The Greenlander, who makes his dog his messmate, despises the Danes : the Cosacs and Calmucs look still with a more disdainful eye on the Russians ; and the Hottentots, of all men the most stupid, are excessively vain ; and when the Caribbies along the river Oroonoko are asked about their extraction, their constant answer is *we alone are real men*. Scarce is a nation to be found under the sun, which swarms not with extravagant instances of vanity, pride, and self-conceit. All are more or less a kin to the Spaniard

Spaniard who said, *it was very lucky that Satan, when he tempted our Saviour in the wilderness, forgot to shew him Spain, as Jesus certainly could not have withstood the temptation; or to the Canadian who thought he highly complimented the Frenchman in saying, he is just such a man as myself.*

Every nation forms its ideas of beauty and deformity in others from their reciprocal difference, or affinity. The Indian fabulists mention a country of which all the natives are humpbacked. A well shaped beautiful youth coming among them they eagerly gathered about him, staring, laughing and even ridiculing him in scornful gestures, taunts, and contumelious vociferations, till fortunately for the abashed Adonis, one of the gibbose community, better bred than the rest, silenced their rudeness with a grave speech : “ fye, loving country-
 “ men, this is wrong, forbear to insult over the
 “ unfortunate : have the immortals bestowed
 “ a distinguishing ornament on our bodies, let
 “ us repair to the temple and return our solemn
 “ thanks, whereas if we make our protuberances
 “ matter

“ matter of pride, the powers who gave can
“ take away *.”

Thus, whoever would not be accounted a foreigner in his own country or in a land of moral humps, avoid being a general laughing stock, must in all things conform to the national way of thinking, adopt all the current prejudices ; he must put on the national hump, and pride himself in that deformity like the rest
of

* Keyfler, in his *travels*, tells something of a like story concerning the inhabitants in the mountains of Aosta in Piedmont : who seldom travelling beyond their hills and vallies, scarce think that there is any part of the world inhabited, besides the spot they live upon. The far greater part of them have large wens on their necks, and as their horses, fowls, &c. have the same kind of excrescence, it is probably owing to the snow-water they generally drink. But such is the power of custom, that a wen is reckoned no deformity, and a story goes about, that a foreign woman that had no wen, coming into a church in this country, in the middle of sermon time, a general laughter was heard in the church at so uncommon an appearance. It is added, that even the preacher, after looking about for the cause of such disturbance, could not contain himself ; but soon recovering his sacerdotal gravity, represented to his auditory, that in what they had done they might mean no ill ; but that the natural defects of our neighbour were not a subject for laughter and mockery ; that a christian upon seeing such spectacles should rather take occasion to be thankful to his maker for his bounty to him, than insult his fellow creature, from whom God has withheld his gifts.

of his countrymen, no vice being so much despised and hated as a rational humility viewing the country customs in a just light.

CHAP. IV.

Of national Pride as arising from imaginary Advantages.

THE multifarious appearances of the vanity of whole nations are reducible to two species, each admitting of subdivisions. The advantages or excellencies on which the pride of a nation builds itself, are either imaginary or real.

Both these species of vanity occur in the most celebrated nations, every one having its prejudices, which constitute the particular vanity of the nation; but this national vanity has sometimes for its basis, a just and proper sense of its excellencies, and accordingly shews itself very differently from a pride founded only on prejudices. On the other hand, the national vanity
arising

arising from imaginary excellencies, is a sense of pre-eminence, which, together with a contempt of others, flows from a consideration of these imaginary excellencies.

Self-love very frequently makes a man see advantages or endowments where there are none, or disposes him to attribute to himself qualities which are manifestly wanting in him. A lady of very high rank was unexceptionable in her person, except being a little under size; and a poet, no stranger to this silly fondness of hearing our most conspicuous defects praised, ventured to compare this lady's stature to a towering cedar of Lebanon; this so tickled the little creature, that she sat wriggling in her chair for joy, as if she had in reality been a foot or two taller. No more, says one of the company to the poet, who was reading the simile of the cedar, over and over, lest the good lady, in the transport of her exultation, may start up, and thus at once perceive her defect and your monstrous flattery.

On what, but imaginary pre-eminences, does self-love build that ridiculous pride of a nut-brown

brown Spaniard or Portuguese, when he compared his complexion with that of an African, or with which a burgher of Bern swells, when guttling at one of the city feasts.

The inhabitants of the Mariana islands conceit their language to be the only language in the world, and that all the other nations of the earth are dumb, or have only inarticulate sounds. A petty people along the Mississippi, their hair being of an extraordinary length, look upon all nations with short hair, as slaves. The Turks, who are ridiculed for bestowing high offices on persons whose occupations promise no adequate qualities, as putting a supervisor of the customs at the head of an army, very gravely say, *a Turk is fit for any thing*; and, indeed, Sultan Osman is known to have made one of his gardeners vice-roy of Cyprus, purely from having seen him set cabbages in a manner which pleased him; Appraxin being reproached for his suffering himself to be surprized by Marshal Lehwald, answered, very composedly, *The Russians scorn to employ spies.*

An inhabitant of the dutchy of Maine, proud of the temperate climate of France, lately composed, according to the taste of the old schools, *A physical account of climates, demonstrating the great influence of them on the intellects and morals*; in which he extols the inhabitants of the warm climates, and depreciates those of the more northern. But the pre-eminence, in every thing good and estimable, he attributes to the temperate climates, among which he places his native country. To this last blessed region belong Upper Germany, part of Spain, the civilized Walachia and Moldavia, the peaceable Morlachians, the humane Cossacs, and other people equally celebrated for morality and sciences.

Self-conceit is so lofty, and withal, its foundation so scanty, as to be easily overthrown. The Myrmidons who made such a figure at the siege of Troy, are, for my part, very welcome to the honour of being the progeny of ants; and I shall by no means go about disturbing the kings of Machtura, in their satisfaction of being lineally descended from an ass, accordingly treating those creatures as their brothers, readily giving

giving them shelter in bad weather, at the same time denying it to the driver, unless of the same illustrious extraction. I cannot but smile at the weakness of national pride in the French, still trumpeting forth the taking of Mahon, that is, the reduction of a small garrison, disappointed of its expected succours, when France so severely smarted in all the four parts of the world, during the course of the war, subsequent to that so much boasted conquest, and which was gladly given up to purchase a peace.

Who can forbear laughing at the beforementioned French author's censure of the northern people, as the authors of the most absurd form of government, namely, the English founded on a rational freedom of the subject, as likewise for having introduced duelling.—Is assassination then, either more prudent or honourable? I cannot be seriously angry even with the pride of that Italian who terms the Germans block-heads and ignoramuses, as not knowing how to prepare any other poisons than such, which medicines enable us to combat and expel, and which are productive of inflammations in the
intestines,

intestines, and other symptoms; whereas, the more ingenious Italians are acquainted with poisons of an instantaneous or insuperable activity.

I shall spare the reader a detail of all the imaginary advantages on which national vanity has ever prided itself, indicating only such as are most striking and important, and throw a no less brilliant lustre on the honour of a nation, than what the French arms receive from a general's having a dozen or two of cooks in his suite, and an hundred dishes daily served up to his table.

C H A P V.

Of Pride, as founded on the imaginary antiquity and nobility of a nation.

THE vast void beyond authentic monuments of a nation's real origin, human vanity has ever filled with fables, throwing back its antiquity, at pleasure, into the remotest ages, as if this really enhanced its imaginary lustre. Whatever

Whatever came from the mouth of a traveller, a poet, or an orator, gained universal belief, so as to grow into a common saying ; and in process of time, almost an article of faith. Under the sanction of age and custom, those flattering inventions stood secure from all critical enquiries. A prodigy of an ancient date too easily passes with posterity for an undeniable truth. The remoteness of times creates an impossibility to form a proper distinction between falsehood and probability, and between the latter and certainty ; and if pride finds its account in these fables, the less disposed we are to examine into their foundation.

The Athenians, those Gascons of antiquity, conceited themselves sprung out of the Attic soil, like mushrooms ; and on that account looked on colonies with the utmost contempt. What shall we say to the pride of the Arcadians, who would not admit astrology among them, believing themselves antecedent to the moon.

The Egyptians were persuaded, that they were the earth's most ancient inhabitants. According

according to them, their country is known to have flourished, under king's, forty-eight thousand eight hundred and sixty-three years before Alexander's time ; that it was first peopled by gods, the brood of eggs ; these were succeeded by demi-gods, and after these came men.

The Japanese likewise hold themselves to have been the immediate progeny of gods. To deduce their origin from the Chinese, or any other nation whatever, is the most pungent affront that can be offered to them ; yet they have the discretion to fix the commencement of their deities, and do not totally shroud them under the impenetrable veil of eternity.

Runi, Tofo Dat Sii Ro Mikolko, the first deity who arose from the chaos, settled his residence at Japan, as having created it before all other countries. This prince, and his six successors, whose reigns filled up a numberless series of years, form the dynasty of the heavenly spirits, who took Japan under their guardianship. The three first of these gods had, at that time, no wives, impregnating themselves, and immediately destroying that life which they had
given

given. The four last provided themselves with wives, yet their manner of propagation was quite supernatural, till *Isanagi No Mikotto* learned from the bird *Isiatadakki* our method of generation, as by no means contemptible ; but the stem of *Isanagi* brought on the loss of its divine nature by such incarnation.

Isanagi, like his predecessors, adulterated heaven with earth, that *Tensio Dai Dsin*, his son, and coessential with the sun, leads the van in the dynasty of the five demi-gods, or gods incarnate, who, collectively, according to the Japanese chronology, reigned the space of two millions three hundred and forty-two thousand four hundred and sixty-seven years. From him is descended the whole body of the Japanese nation, without exception, and the greatest honour of their *Diari* rests in this emperor, being accounted descendants from the eldest son of the first demi-god. The history of the dynasty of the God-men, is kept in the archives of Shento's priest, and records the most silly productions of an extravagant imagination. In many places of Japan are shewn memorials of them, and in their temples the people stand gazing,

gazing, with looks and gestures of devout admiration, at the swords of those heroes.

China is not less ostentatious in setting forth the imaginary duration of its monarchy. According to *Du Halde*, the great history of that state commences with the emperor *Fo-ki-an*, who must have lived about two thousand five hundred years before the christian æra, when the Babylonians were already possessed of a series of astronomical observations. Obscure as this origin is, the Chinese chronology is deduced through an uninterrupted succession of twenty-two dynasties, down to the present time. Some Chinese even carry back the origin of their empire far beyond the creation of the world. But this whole chronology, which Father Du Halde did little more than copy from Chinese superstition, but which M. Voltaire, from well-known motives, has laboured to establish, has been totally overthrown, by a very learned and impartial Tartar, no less a person than Kyen-Hy-Jao, viceroy of Canton: What then becomes of this Chinese vanity?

The inhabitants of Indostan recur still farther into the fabulous world. Bernier, when at Benares, a city on the Ganges, and which he terms the Athens of India, was very punctual in his genealogical enquiries among the learned, and they immediately calculated to him millions of years at their fingers ends. Their *Hanscrit*, or the language of the literati, in which they say the godhead imparted his will to them, by the ministry of *Brama*, comprehends some hundred thousand years.

The history of the Malabars extends to an infinite time. They talk of Darma, Schoren, Pandyen, and many other kings, who, according to their computation, must have lived long before our epocha of the creation. But if asked only the names of what princes reigned about two or three hundred years ago, they can give no answer.

In Paraguay, the natives, who have not been taught better by commerce with the Europeans, call the moon their mother, and on an eclipse of that planet, like dutiful children, they run out of their huts, making the most lamentable
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howlings, and discharging multitudes of arrows into the air, with a view of driving away a fierce dog which is endeavouring to tear it to pieces. To this assault, they attribute the lunar eclipses, and continue discharging their arrows till the moon has recovered its usual brightness.

The Swedes boast an uninterrupted succession of kings, from Noah, down to his present majesty. The *Edda* and the *Voluspo* are, next to the sacred scripture, accounted the most valuable monuments of all antiquity. *Rudbeck* more concerned for the imaginary honour of his country, than truth, gives the Swedish monarchy, an æra of twenty centuries antierior to that of christianity ; whereas *Rabenius* questions whether Sweden was so much as inhabited even so lately as the beginning of the fifth century ; and, according to *Dalin's* hypothesis, Sweden came into being only four hundred years before the nativity. The Laplanders absolutely deduced their origin immediately from God, who produce at the same time, their patriarch, and him of Sweden, and that the latter, in a tempest, ran under a tree, whereas the stout-hearted Laplander, braved the flashes, the blasts and impetuous rain in the open air. The

The vanity founded on imaginary nobility, flows from the same tainted spring, as that founded on the antiquity of a nation ; every one, to be sure, accounting himself the more noble, the more ancient the date of his nobility.

Nobility is not, indeed, without its value, when acquired by personal merit, or the eminent services of ancestors ; but to pride one's self absolutely in a title and coat of arms, or even on the services of ancestors, so as to neglect the acquirement of personal merit, is a ridicule not to be too severely exposed. A noble birth in Right Honourables of shallow understandings, produces only pride. Self esteem in noblemen, whose honour it is to be descended from heroes or sages, but whose misfortunes it is to bear little or no resemblance to them, makes no better figure than a young gentleman out at the elbows, to boast of the illustrious blood which boils in his veins.

Scarce a farmer or tradesman in Spain is without his genealogical table, which, like those in vogue among the Irish, seldom stop short of Noah's ark. This chimerical nobility will not
allow

allow a Spanish farmer to put his hand to the plough. Labour, they think, is fit only for slaves. Two hours work in a day is as much as a man of a liberal way of thinking can stoop to. The consequence of this is, he hires some foreigner to till his grounds and dispose of their product, while he lounges at home, or at most, exercises his fingers on a guittar. But when such a high-born husbandman debases his hands so as to guide the plough, he has a way of dignifying this mean occupation, sticking some cock's feather's in his hat, with his cloak and sword lying by him; but on the appearance of company, he immediately quits the plough, throws on his cloak, claps his toledo under his arm, stroaks his mustachios, and struts like a gentleman taking the air; a Frenchman and a beggar are the same thing with the commonality in Spain. Multitudes of French resorting thither for work, especially in the time of vintage; and the Swissers are in a fair way of being looked on in no better light; for I see every day, and with extreme concern I see it, companies of sturdy Roman Catholic Swissers, with their pretty wives and a flock of children, tramping away to Spain, as they themselves say,

to avoid starving at home, and who can blame us ?

The Florentine nobility are extremely reserved and haughty towards foreigners, who cannot prove their nobility, and, in reality, may be only commoners ; yet amidst all this fastuousness, it is a known fact, that in the palaces and finest houses of Florence, there is a little window to the street with an iron knocker, and over it an empty flask, as a sign that wine is to be sold there, even by the single flask. There is no inconsistency in a Florentine nobleman selling a pound of raisins, or a yard of ribbon, or a flask of rot-gut wine ; yet would he think it a sad derogation from his nobility to introduce an Englishman, however great his merit might be, if not of quality, into public assemblies, where every one takes on him the title of prince, marquis, count, &c.

At Verona, a decayed noble, of one of the first families of that city, attends foreigners as *Cicerone*, or interpreter, to shew them the curiosities of the place. Coming into the coffee-house with an acquaintance of mine, he very cordially

cordially relished the title of *excellency*, which was profusely given him by his brother nobles. The public places at Naples, swarm with such excellencies in thread-bare cloth of gold waistcoats, but scarce a pair of stockings.

The mountains of Piedmont and the county of Nice, conceal the remains of some illustrious families, now reduced to farming and husbandry, yet still retaining a high sense of their original dignity. An English traveller who was obliged to spend a night in a cottage of one of these dignified farmers, heard the father call to his eldest son, *chevalier as-tu donné à manger aux cochons*, i. e. *knight have you fed the pigs*.

The nobility of the Natches, a tribe of Louisiana, term the commonality, *miche, miche, quepy*, which answers to stinking fellow, whilst they themselves consist of *sons, nobles, and honourables*. The *sons* are those descended from a man and a woman who pretend to be immediately issued from the sun. This man and woman became the legislators of the nation, and having children, left behind them an injunction, that their issue should always be distinguished

guished from the bulk of the nation ; but that their blood might not be adulterated by any plebeian marriages, and to prevent the disagreeable consequences of their wives playing false, they farther enacted, that nobility should be transmitted only through the women. Their children, of either sex, are termed *sons*, and honoured as such : but with the difference, that this dignity, in the males, appertained only to one man, and became extinct at his death. The son of a female *son* is a *son* equally with his mother, but his son is only a nobleman, his grandson an *honourable*, and the latter's son a *sinking fellow*.

Such is the pride springing from an imaginary antiquity ; yet, on which ingenious nations value themselves no less than a country esquire, stuffed with pease and ham, on his genealogical parchment.

C H A P VI.

Religious Pride.

TRUE and false religions have alike been, with contracted minds, the roots of a particular pride which grows up to a branch of the national. A bigot, besides accounting his religion the only orthodox, despises and execrates every other, peremptorily pronouncing sentence of damnation on all of different sentiments.

This wretched bigotry springs from a prepossession of being a member of the only church in which salvation is to be had, and consequently, that the adherents to every other religion, are *cast-aways*, appointed to broil in hell to all eternity. There is not the least necessity of a religion being true, for its professors to value themselves so extravagantly, and treat their fellow-creatures with such disdain and cruelty, falsities being embraced with no less pertinacity and vehemence than truths ; but if a person's religion be evidently deducible from the doctrine

trine of Christ and his apostles, and consequently true, yet to condemn, to damn others who have not received the like instructions, or who naturally want capacity to comprehend the excellency of a system, which is diametrically opposite to every thing they have been taught, have seen and heard from the breast, is folly in the very abstract, and even inhumanity.

Men are not to pass sentence so lightly on each other : he who is to judge us, is a God of clemency, and he will judge us according to our integrity, candour, and zeal in serving him. If every one does not take the nearest and best way, yet is he in a way that leads to the same end, if he believes in revelation, by which we are directed to a life of uniform virtue and holiness, as fitting us to become partakers of all the promises of religion. The hope of salvation is grounded on the religion of a man, and not on his theology ; not so much on his opinions and his knowledge, as on the purity and sublimity of his life. Thus, he who has habituated himself to examine and purify his heart, and, who consequently makes the honour and service of the God whom we acknowledge, the decisive

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motive of all his deportment and conduct, may be truly devout in all religions.

But God himself frequently complains that no where is self-deceit and prejudice, so glaring and violent as in religious matters. Priests of all religions cry aloud to their congregations, 'tis only we who are in the right, the only true religion is ours, all the others are compounds of absurdities, or ribaldry, and doctrines deserving the stake. Even in that church, whose characteristic and principal injunction, is love, gentleness, and long-suffering, every party and sect anathematize the doctrines of all others, only for hair-breadth differences.—The polemic system of one asserts what is refuted in another, while reciprocal altercations eat up in both parties the very essence of religion. There is scarce an error which is not maintained by one or other, as a sacred truth. Every party values itself on its proofs, and with an air of triumph derides the other. Every one writes as if infallible, yet every one writes the very reverse of what has been written by others. The strength of arguments depends chiefly on the country where they are advanced; what one place holds

a dangerous fallacy, is, a few miles off, esteemed an essential truth.

These fiery clashings appear to me the less extraordinary, as many impartial theologians declare that the spirit of party prejudice, and the supposed sacredness of the system, once embraced, hoodwinks even divines of no small erudition and perspicacity, that in defending their opinions they overlook common sense. It has often been observed with just concern, that the parties labour hard in building castles in the air against one another, that the bible is proved from the system, instead of proving the system, from the bible ; that the sacred book is no farther known than by detached passages delivered from the pulpit in the sermons of their predecessors, and these having said it stands so in such and such a place in the bible, they have been implicitly believed ; or the passages have been mutilated or distorted, or a forced interpretation contrary to the natural scope of the words put on them ; in this disposition they have recourse to all kinds of illiberal chicane and pitiful sophistry ; and at length they both fastuously chaunt *To Pæan* for their supposed victory.

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From such oracles, as pure springs, it is, that most christians seek the truth ; whereas such authorities only inflame the frantic zeal instilled into them, in their early years, by bilious teachers ; consulting what their childhood had imbibed as inviolable truths ; finding proofs where in reality there are none, and exploding those of the antagonists as futile, if not profane. Thus both combatants and controversies become increased ; errors, heretics, and heretic makers, multiply *ad infinitum*.

Accordingly all sects and religious parties ever attributed to themselves a kind of infallibility. Every one feeds himself with the wretched notion that among all the many religious communities there is but one whose confession of faith comprehends all the theological truths in their absolute purity ; not deigning to consider that in certain points others may see clearer than themselves. Every sect deals about its fulminations ; all others are immersed in Cimmerian darkness, and under the power of Satan ; and to support these uncharitable denunciations the testimony of the omniscient God is brought in, whereas on a closer enquiry this testimony is

is found to be only the testimony of the favourite system. Speaking contemptuously of another sect implies the praise of one's own ; it is with our religion as with our watches ; those of others go either too fast or too slow, our's only gives the true hour of the day.

This bigotry is often carried so far as to enlist all illustrious names, into our religion. The generality of the Turks firmly believe Adam, Noah, Moses, all the prophets, and even Christ himself, to have been Mahometans : and the Coran makes Abraham neither a Jew nor a Christian, but a thorough Musselman. Mr. Voltaire will have Fenelon to have been a deist ; the peasants about Naples hold Virgil to be a saint, and a little edifice near his grave, the chapel where he used to read mass.

The contempt of a different religion very often depends on the nature of the accounts given us of its rites and tenets. Tacitus says, that the Jews worshipped the image of an ass, in their sanctuary, in commemoration of an ass having brought them into the right way, when they were bewildered, and to a pool of water
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when perishing for thirst. Plutarch tell us, that the Jews worship the hog, on account of having first learned agriculture from that animal ; that the feast of Tabernacles is celebrated in honour of Bacchus, and their Sabbath instituted for the like purpose. The customs of the most irreproachable and very best of men, the primitive christians, being misunderstood, or rather quite unknown, their enemies made them matter of ridicule, contempt, and of abhorrence. The Jews absolutely believed them guilty of the foulest crimes ; the Pagans affirm, that an ass with claws was their only god, that on an initiation into the mysteries of their religion, the banquet of the solemnity was a child covered with consecrated meal ; that a common practice in their religious assemblies was, to put all the lights out, and give themselves up to the most abominable lewdness ; that they threatened to set the whole earth and the stars on fire ; and made no scruple of murder or incest ; that they were declared enemies of the gods and the emperor, and mocked at the restraints of purity and nature.

It is but too often seen that the enemies of a religion are not acquainted with that religion, as hating it; and that it is only from their not knowing it that they do hate it. They charge their adversaries with doctrines which they really abhor, and consequences on which they never so much as thought. They delight in spreading the most ridiculous calumnies against the ministers of opposite religions. A Franconian nobleman apprehending his son to be a little tainted with free-thinking, charged the young gentleman by way of preserving him in all the orthodoxy of Catholicism, as he was setting out on his travels, *never to have any thing to do with protestant clergymen*, telling him very seriously, *they are one and all Sodomites*.

They who imagine their established religion to be the only true, besides fancying themselves the sole objects of divine love, seldom behave with common humanity towards the professors of other religions. The Jews have ever accounted themselves the Lord's chosen people; and even in our Saviour's time, looked upon the Samaritans as unworthy of their intercourse; and their doctors carried this point so far, as to pronounce

pronounce the desiring or accepting of any thing from a Samaritan, to be scandalous, nay to be unlawful. Even at present, they will not make use of a christian's wine, lest the errors and vices of the christians should, as if impregnating the wine, defile their Hebraic purity. According to the Talmud, no Jew is to salute a Christian, without cursing him inwardly in his heart, nor to wish him a good voyage or journey, without a tacit addition, *like that of Pharoah to the Red-sea, or of Haman to the gallows.*

The Mahometan religion has a tendency to swell its nurselings with most arrogant loftiness. In the opinion of the Turks, Mahomet is the man promised so long ago to their children. God and the angels pay their compliments to him; the stars welcomed him, the trees met him, he with his finger split the moon. He made roasted shoulders of veal speak, and in the twelfth year of his divine mission was taken up into heaven, where the mouth of the most High himself, let him into his secrets and mysteries. If to these we add the promises made by Mahomet to his disciples, of the future glory of his kingdom in this world, and of its splendor
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and voluptuousness in the next, the contempt which a Turk entertains for more humble and more mortified religions is no more than natural.

The Mussulmen, so far from entering into intimate connections with infidels, load them with the most virulent obloquy and contemptuous nick-names. Themselves they dignify with the appellation of *Sonnites*, i. e. *True-believers*; whereas the followers of Ali, are *Schiites*, which imports a despicable and reprobate sect. It being very seldom that a Turk brazens out a glaring falsity, if the truth of what he says, or his sincerity be questioned, his common return is, What do you take me for a Christian? All Infidels, the Turks look on as dogs, which by their very approach, communicate defilement to an orthodox Mussulman. Accordingly there is a tract between Mecca and Medina in which no Infidel is to set his foot, or he will never set his foot, in any other. And so strictly is this order executed, that should even an ambassador of an Infidel prince, designing for Mecca, unknowingly commit such a false

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step, and when advised of it, does not immediately withdraw, the Cherif or prince, is obliged to use compulsory measures. No Christian can settle in the country of Hezgans, the cities of Mecca, Medina, and Jammama, being a part of it. Neither Christians nor Jews can be present in Egypt, at the opening the canals of the Nile, lest the water should be kept back by their filthiness. The Mahometan sects, are little less discourteous among themselves, railing at each other, as adulterating and perverting their prophet's doctrine, and exciting the people to mutual rancour. The Persians annually observe a festival in honour of their prophet *Ali*, in which are produced two oxen, the stronger of which is distinguished by the name of *Ali*, and the weaker is called *Osman*. These beasts are set a fighting, and *Ali* having always the advantage, the wise spectators, conclude themselves to be orthodox, and the Turks, as the disciples of the vanquished *Osman*, to be short-sighted heretics. The Turks, on the other hand, affirm, that the Persians are destined to be the asses, on which, at the last day, the Jews are to ride to hell.

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The Mahometans wrong the Christians, and the Christians no less the Mahometans. No Turk, in the least, questions the unity of the God-head ; and yet, how often have they been reproached and ridiculed, as worshipping the inanimate stars ; whereas they are such staunch believers of the divine unity, that misunderstanding our doctrine of the Trinity, they charge us with Polytheism. Mahometans are, in many Christian Books, set down as Pagans, and the Turkish empire termed Paganism.

The Arab, firmly persuaded of the infallibility of his Caliph, laughs at the Tartar's stupid credulity, in holding his *Lama* to be immortal. A feather, a horn, a shell, a lobster's claw, a root, and the like, after consecration, by two or three unintelligible words, become among the negroes, an object of worship and of attestation in their judicial oaths. They see, in the earth that bears them, an immense number of Gods, and ridicule the Christians taking up with one only. The inhabitants of *Mount Batæ* conceive every man to be a saint, who, before his death, eats a roasted cuckow, and yet wonder at the
fottishness

stupidity of the Indian, in dragging a cow by the tail to the bed of a sick person, and accounting the patient sanctified and blessed, if the cow scatters some of her water in his face. With like contempt does he look on the Tartarian princes, who assure themselves, that all their concerns in futurity, are very safe, if they can but make a mess of their *Lama's* excrements; and farther, he is out of patience at the Bramin, who, for the more exalted purification of new converts, confines them to a diet of cow dung for six months.

In the kingdom of Tanjour there are Bramins who derive their lineage from the gods, and thus conceit themselves to be above the king himself. The bare touch of any one of a lower class, as the *Pareas*, defiles them: the latter dare not presume so much as to worship the same deities. Those Bramins, besides an exemption from capital punishment, are in such high consideration that the inferior classes of the Malabarians quietly submit to the laws which these imperious drones prescribe to them.

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The Sectaries in Japan, called *Jurja Ferse*, had formerly such absurd conceits of their spotless sanctity, as to decline all intercourse with other men. The doctors of the *Sinto*, the primitive religion of Japan, were not a whit more moderate, shunning the very speech of both laity and clergy professing the Budso, the modern religion of that country, as an abominable pollution; and the Budso priests return like for like.

The Dairi or Japanese Pope may be almost said to have divine honours paid him even whilst living. He deigns not so much as to touch the earth with his feet; and the sun is not allowed the favour of shining on his head. So sacred is his hair, his beard and nails, that the excrescences of them are not to be meddled with, but whilst he is sleeping; the Japanese holding what is taken from the Dairi's body to be stolen, and that theft is no affront or detriment to his sanctity. He was anciently to sit some hours on his throne, without moving in the least any one part of his body, not so much as his eyes,

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as an emblem of the perfect repose which this stillness procured to the state. They even imagined, that had the Dairi cast a look towards any quarter, the province on that side would soon have suffered some severe devastation by war or famine. The first proper emperor of Japan was stiled the man of the most illustrious pedigree, the monarch of heaven, the son of the gods; and these titles have been continued to the Dairi, who on his demise is numbered among the gods; tho', the Eubosoma, or natural sovereign, like the present kings of Portugal, Spain, France, and Naples, retain all the earthly prerogative.

The court of his Japanese Holiness consists, for the most part, of such high spirited and illustrious personages. If not above making straw-baskets, horse-shoes, and other such low ware, to keep themselves from starving, yet do they bring their pedigree from the first demi-god of the second Japanese dynasty, and accordingly treat the rest of the species as dogs. Even the very meanest church-servants, who may be ranked with the playhouse candle-snuffers at Paris,

Paris, have the same high conceits of their purity, their sanctity, and dignity. But their opinion of Christians may partly be guessed at from a late custom of obliging the Dutch to sink all their dead in Nangazaki harbour, as unworthy of a burial in Japan ; and though these candid mercantile souls assured them, *the deceased were only Hollanders, and not Christians.*

Thus do men, as it were, strive who shall be most forward and violent in ridiculing, despising, and execrating one another, each conceiving himself a member of the only true religion, or a being of exclusive and immaculate holiness. A schism from the different sects being held indispensable to salvation, precludes all impartiality. This schism with the imaginary infallibility in all communities, and the wretched spirit of persecution of many noted theologians, stimulate the hare-brained to stand up against all opponents, for the doctrines espoused by our predecessors ; that multitudes of devout combatants, armed cap-a-pee, and with the gauntlet in hand, to throw to any one who gives but the least sign of hostility against the tenets of their church ;

church ; and then, like Peter, lay about them without order : this, of course, breeds reciprocal animosities, execrating all who will go to heaven by another way than that which they have taken. A reformed minister, if caught preaching in France, his neck pays for it ; and in Sweden, a Jesuit only setting his foot in the country, is emasculated.

Shall we poor short-lived worms, whose breath is in our nostrils, thus presume to hate and persecute one another, for disagreement of sentiments about needless spinosities, and things beyond our low state ? Are we creatures of the dust to prescribe to the Most High, and debase the judgments of the universal sovereign with the impresses of our ignorance or our passions ?

C H A P VII.

Of Pride, as arising from an imaginary freedom, valour, power, and consideration.

NO T a few nations are seen resembling the primitive Greeks, in over-valuing themselves on their real liberty ; and others, like the degenerate Greeks, priding themselves only on the shadow of an antiquated liberty.

In Italy, manifest slaves boast of their glorious freedom. This intoxicating dream produces in the soul a grotesque elevation, which to the splendid burgher is a laughing-stock ; whilst the free-born slaves are inflated with the empty sound of an unmeaning word ; as a citizen of San Marino knows nothing comparable to antient Rome, except his petty republic, the whole circuit of which is a mountain, and a few hillocks scattered about the bottom of it *.

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* Among other particulars mentioned by Mr. Addison, concerning this remarkable commonwealth, every member of its council

The nobility of Genoa, who are for the most part in trade, leave no stone unturned, though by mean and selfish artifices, to keep the subjects bare and dependent, that the commerce of the capital may not be diminished ; yet the poor devils at San Remo, and Noli, make a mighty stir about their rights, their franchises, and immunities.

Another kind of imaginary freedom is a tumultuous opposition to the laws, from a conceit that the national honour would suffer by a conformity to those laws. The English have made broad, smooth, strait roads in Ireland, and Minorca, yet never could the Irish or the Minorcans be heartily brought to make use of those roads, though manifestly so commodious, from a notion of their being badges of slavery. Thus, in their stubborn aversion to innovations, they used to keep their old ways, though crooked and almost impracticable.

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council absenting himself, forfeits about a penny English, *sine aliqua diminutione aut gratia*. It proceeds by balloting. No admission under 25 years of age, nor two of a family. All are well-disciplined, and in constant readiness. There is a severe penalty against entering the town but by the common path.

Another species of freedom, and on which a first-rate nation in Europe values itself, consists in the open breach of certain usages, respecting good manners and decency, submitting to them but just as one thinks fit. Pursuant to this valuable liberty, a person carelessly throws himself backward in an armed chair, when tired of sitting upright; he asks an acquaintance to a meal at any time, and frankly says the wine is not good, when it is really not so. But farther, which will appear shocking to our modesty, if a lady is in a coach with gentlemen, the freedom of her nation warrants her, in a certain exigence, to remain in the coach; and she need not blush to send to the next house to favour her with a chamber-pot.

The pride arising from an imaginary valour, is connected with too high an estimate of the national bravery, and an imprudent contempt of the enemy. A people who believe themselves to be brave, and are not so, or not to such a degree as they are pleased to imagine, look on their enemy with a rash contempt, which yet no disappointment, no defeat, no experience of their weakness can remove.

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When Tigranes was informed of Lucullus's marching towards him, it gave him no manner of concern, making himself sure that the consul, on the first sight of his formidable army, would turn tail, and make the best of their way out of Asia. When the Romans came in sight, Tigranes wished, with some vexation, that all the generals and forces of Rome at once were to have a trial of skill with him, his army amounting to two hundred and sixty thousand men, and the Romans not having above twenty; that no glory could be got by trampling under foot such a handful. These people, said he, come in greater number as envoys, than as enemies. All his generals pressed on him with their offers to take that rabble, as they called them, prisoners. Early the next morning, when the Armenians thought of nothing but hemming in the Romans, and had regulated their dispositions accordingly, Lucullus made a motion, which Tigranes mistook for a retreat. The eagle of their first legion suddenly wheeled to the right, and all the cohorts alertly followed. Are they marching towards us? cried Tigranes, at once awakening from his long lethargy; they continued, as ordered by Lucullus,

lus, to march up, and come to close fight with the Armenians, whose military skill reached no farther than fighting at a distance. Thus, not expecting this rude attack, their cavalry fell back on their infantry, which throwing it into disorder, the Armenians were totally defeated, and with great slaughter ; whereas, the loss on the Roman's side was but six slain, and about an hundred wounded.

An imaginary valour of another kind is that of the Abyssinians. Father Labo, a Portuguese missionary, being introduced to a king of this country, and taken up with the thoughts of paying him some well-turned compliment, several brawny fellows suddenly fell upon him, and gave him many severe blows. The father flew towards the door, where many compliments were paid him, and he was given to understand, that the treatment he had met with was an established custom, to signify to all foreigners, that the whole world does not afford so brave a people as the Abyssinians, and therefore that all were to submit to them.

The pride arising from imaginary strength, is
too

too high an estimate of it. How extravagant was Xerxes, in ordering chains to be thrown into the sea, as to fetter it, and three hundred strokes to be laid on it, for having broken down one of his bridges ! On Mount Athos he caused to be written, " Presumptuous Athos ! thou who liftest up thy head to the sky, presume not to oppose thyself to my labourers with stones that are not to be hewn, or I shall hew thee thyself down, and tumble thee into the sea." Asiatic pride, in our times, attributes such power to men, that according to the ideas of those people, nothing on earth remains to be done by a superior being. The king of the Malayas styles himself lord of the winds, and the eastern and western oceans. The Mogul, among other titles, is a conqueror of the world, and king of the universe ; the very nobles of his court are nothing less than thunder-hurlers, lightening-darters, armed-demolishers.

The Natches, that petty insignificant nation, were, according to an old tradition of theirs, the most powerful nation in all North America. The chief nobility consisted of five hundred *suns*, with one great *sun* at the head of them.

A circumstance in the modern pride of the august sovereign of this handful of people, is very laughable. Every morning, stalking out of his hut, he gives the sun a nod, bids it smoke its pipe, and with his finger indicates the course which it is to take that day.

The pride springing from an imaginary consideration, is setting too high a value on one's consideration. It has been said, that, perhaps, there was scarce a Frenchman, who did not arrogate to himself a part of the honour of the Siamese embassy, and value himself not a little on that extraordinary compliment. The national pride of the French sometimes makes them ridiculous, and even hated, in many particulars of the imaginary grandeur attributed to their king, or his ministers and generals. A French colonel, being once in Brussels as a traveller, and not knowing how to dispose of himself better, he was for going to the *grande assemblée*. On his being told that it was held at a prince's, he answered, What's that to me?—But only princes are admitted there——Oh, replied the Frenchman, last year, when we took the city, I had them by dozens in my anti-chamber, and
nothing

nothing more civil and complaisant than they. The abbot of the abbey of Muri, in Swisserland, being a prince of the sacred Roman empire, cannot do without his four great officers of state, such as they are, for the hereditary marshal's yearly salary is but forty gold-guilders. Strangers are invited to court, where they are entertained in about the same variety and elegance as a taylor at his eating-house. Before his Highness are placed *body* dishes, which no guest is to presume to touch; he likewise has his *body* wine, whilst all others must be contented with a more sober sort. The Cham of Tartary has not so much as a house, and lives purely on the spoil; yet such is his pride, that after a repast of milk and horse-flesh in a coarse tent, he orders an herald to proclaim, *that all the princes and potentates of the world may go to dinner.*

But I question whether the pride, arising from an imaginary consideration, was ever carried farther than by a negro king on the coast of Guinea, whose memory the illustrious author of the Persian Letters has thought fit to perpetuate.—Some Frenchmen going ashore in his dominions

dominions to buy refreshments, they were carried before this monarch, who was holding a council under a tree, and seated on his throne, a piece of wood like a butcher's block, but he, as haughty as if it had been the throne of the Great Mogul. On each side of him stood his yeomen of the guard, half a dozen fellows with wooden pikes; over him was an umbrella as a canopy; his distinguishing ornament, like that of his royal consort, was the sleek blackness of their skin, and some rings. With great seriousness did this monarch ask, *Am I much talked of in France?*

I could have enlarged this chapter with innumerable examples of royal absurdities; but Vitellius's prudent evasion to a very critical question of Caligula, induces me to break it off short. That brain-sick emperor had the effrontery publicly to maintain, that he was of divine extraction, and, in proof of it, asked Vitellius if he had not often seen him lie with the moon? Vitellius made answer, *These, illustrious Caligula, are mysteries which none but gods are to speak of.*

C H A P. VIII.

Of Pride, as arising from ignorance of foreign affairs.

IGNORANCE of foreign affairs is as a soft couch, on which one nation, reclined in perfect ease and self complacency, views other nations, despises things which are out of the verge of its knowledge, and thus makes itself as ridiculous as the Paris bookseller, who, with a stare of amazement, asked, How! has the king of Prussia a library? And a fop of the same nation asking a Dane, whether the king of Denmark kept his coach? For which impertinence the Goth was near putting an end to his asking questions, had not company interposed.

The Italians, who in our times know better, entertained the most contemptuous thoughts of the *Tramontani*, or nations on this side the Alps, as mere barbarians. The sciences, indeed, after the conquest of Constantinople, transmigrated
first

first into Italy, where, being generously received, they improved and spread into other countries. An Italian writer says of the Germans, their soul is in the back-bone, and not in the head; and their universities are stables.

Baillet, after quoting that scurrilous sentence, says, it should not therefore be matter of surprise, if we do not find in the German poetry, that delicate wit, which charms in the modern Italians, and in the ancient Greeks and Romans.—Martinelli, another Italian book-maker, who for some years past has, through the liberality of the English, not the best bestowed, found London a very comfortable residence, has the confidence to advance, that Germany never produced a poet or physician; and count Roncalli an Italian physician, has very lately affirmed in print, that no nation of any learning is come into *inoculation*. Did not this Right Honourable pamphleteer know, that in these enlightened times, every European nation, though assuming the precedence in learning, to itself, allows the English the second rank; and was it not the English who brought *inoculation* into such vogue? The

The Germans are ridiculed by most nations, as beasts of burden sinking under loads of materials towards the extension of literature. It is but a few years since I read, in one of the best English magazines, that the German writers in general have, like divines, been noticed from time immemorial, for writing many books, and saying little, that they are incredibly laborious in compiling, and spin out their compositions to a frightful prolixity, wearying out the reader's patience without informing his understanding; and that every German head, is a littered study.

I should be no less injurious than this Englishman, were I to tax the whole English nation with barbarism, because, even in these days of illumination, at the public disputes of the university of Oxford, on Ash-Wednesday, a young prig, in a grotesque kind of habit, mounts the rostrum, and with the impenetrable shield of Aristotelian quiddities, wards off the leaden darts with which the sons of Scotus Burgerisdicius, and Smiglesius, impetuously ply him.

A minister

A minister of state in Persia knows just as much of the European transactions as he does of the transactions in the moon; the general notion in Persia concerning our part of the world, making it no more than a small Island in the waters of the North, affording nothing good or beautiful, else, say they: Why do the Europeans come and fetch all such things from us, if they had any of their own?

The Chinese, with all their supposed knowledge, mean little more by the four parts of the world, than the Chinese dominions; accordingly their contempt of all other countries knows no limits, and they imagine that the heavenly bodies attend only on China, without any care or concern for other countries. They hold the earth to be a quadrangle, and China, which they place in the middle, to be not only the better, but the greater part of it. Accordingly they term their country Chong que, i. e. the middle kingdom; and Tien Hia, *all under the sky*. A missionary, in a map of the world, which he made for the Chinese, has, to gratify that

that absurd notion, likewise placed China in the center. A truly Jesuitical fetch indeed ! The Chinese, in their own maps, make their empire take up the greater part of the earth ; with the remainder of the world, as it were, scattered about China, like very small Islands ; and as if that was not enough, their geographical books give the most ridiculous names to those islands or kingdoms. Siao gin que inhabits the kingdom of Dwarfs, who are obliged to live as close together as grapes on the bunch, for fear of being snatched away by eagles and vultures, with other such insipid fables : however, the Chinese being now become something better acquainted with Europe, their geographers have been pleased to exalt it to the dimensions of one of the Canary islands.

Such is their self-conceit, that they would have all foreign nations account it no small honour that the Chinese will look on them as their subjects. It is extremely seldom that they are known to send an envoy, for in their estimate, a letter, a present, the coming of an ambassador from any foreign kingdom to China, is the most essential

essential mark of tribute and submission. The name of the country from whence they came, is immediately registered in the annals of the nation, among the tributary kingdoms. A person only bringing a letter from his prince, passes for an ambassador, and his nation stands upon record as a slave to China.

The emperor Yong tching, in a speech to the Jesuits, says, *I am the absolute lord of the middle kingdom; all other states, great and small, send me tribute. It is one of my diversions to instruct them. If they are docile, and comply with my instructions, well and good, if not, I leave them to themselves.*

In 1758, the Jesuits endeavoured to bring the Chinese ministry to approve of an embassy from France, but they would not hear of it, as the fathers had signified, in a formal writing, that his Most Christian Majesty was not tributary to the Emperor of China; that any presents which the Emperor might send to the king of France, would not be considered as donations, that the king's letters were not to be accounted petitions,

petitions, nor the emperor's answers be received as orders.

The Japanese are possessed with the like folly: Nipon is the name, by which they generally call their country, and signifies *the light of the sun*; for the Japanese think themselves at the eastern extremity of the world, not knowing that the terraqueous earth is globular, and consequently have no idea of a country's lying east of one, and west of another. Japan is likewise called Tenka, and it frequently occurs in their books, though this does not seem so much a proper name as a figurative appellation, invented by vanity, Tenka importing, the *kingdom under the heavens*. The emperor of Japan is accordingly stiled Tenka Sama, i. e. the *sublunary monarch*, from an ancient conceit of the Japanese, that Japan was the only habitable country, they the only human creatures, and foreign lands the cursed abodes of the devil and unclean spirits.

The less a nation is acquainted with foreign affairs, the more highly it thinks of itself. This ignorance feeds vanity which thus swells into a senseless contempt of all other nations.

C H A P.

C H A P. IX.

Of Pride as arising from a general Ignorance.

AS self-conceit, and an unjust contempt of others, proceed from ignorance and a want of knowledge of one's self; so national pride which springs from ignorance, is the exorbitant value such nation attributes to its knowledge however contracted and defectuous.

The French are censured as imagining that their laws ought to be a standard for all nations; but this excessive value of their laws would be much abated, were it generally known among them, as indeed some ingenuously confess, that scarce any traces of the law of nature and nations are to be seen in France, where most reasonably to be expected; that among its numerous colleges and universities, where so many unnecessary things are taught with such sedulity, parade, and at such expence, not a single professorship is to be found for the law of nature,

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and thus the French are the only nation who seem to hold the law of nature as good for nothing. They would not, I say, be so proud of their laws, were the opinion of a very great man of their own nation, even *Montesquieu* himself, more known among them ; which is, that all their laws are originated from the confusion of feudal anarchy, forming a misshapen and monstrous structure, resembling a heap of ruins thrown together at random ; that the law which, as an imagery of the general order, should be totally of a piece, every where crosses itself, divides the citizens instead of uniting them, and produces a hundred different states within one.

Proud England limps on the same side. These self-conceited islanders account their common law, *lex terræ*, to be such a model of perfection, that so long ago as the year 1469, Chancellor Fortescue, in an express treatise of his, pronounces it a sin so much as to doubt its perfection *. Yet is this same perfect law charged to

* Fortescue was Lord Chief Justice and Lord Chancellor of England under Henry VI. Besides his book *De Laudibus legum Angliæ*

to be in a great measure, founded on some adopted maxims, which, going current, have obtained the force of laws ; though not seldom oppressive, cruel, and even scarce reconcileable.

And this is not all ; for though the number of lawyers in England, and all living comfortably, and many splendidly on the profession, is conjectured to be not less than 40,000, yet no where does such a deplorable ignorance of the law prevail as among that licentious people. Above 300 years ago, a competent knowledge of the English laws, required twenty years close application ; but the flagitious practices, of the very *Flamens* of justice, have found means to frustrate the many proposals for digesting the common law into a clear and concise system, and even the commissions appointed by parliament for the better administration of justice. In the year 1659, the English lawyers so far carried

Angliæ, he wrote a treatise which was not published till the reign of Queen Anne, *On the difference between an absolute and limited Monarchy ; A Dialogue between understanding and Faith*, with many other compositions. He still lives in the esteem of all true Englishmen, as high as any judge that ever sat in Westminster-Hall. Biographical Dictionary.

carried their iniquitous point, that in consideration of 100,000l. sterling, they obtained a solemn promise of being continued in the undisturbed enjoyment of the forensic abuses; and in that very same year one William Cole employed, his pen in proving the English lawyers to be the greatest cheats and caterpillars in the nation.

The hot and adust climate of Spain, produces very keen and subtle geniuses; but a taste for the marvellous, which still too much predominates there, distorts nature, which is the true model of beauty and the sublime. The sciences in Spain, and from pretty evident causes, are manifestly at a low ebb, yet it has been an imagination of a long standing there, that God, when he honoured Moses with a conference on Mount Sinai, spoke Spanish, and has long since revealed to them those scientific secrets, after which the curious in other nations, are still seeking. Among their academies, is one which has entitled itself the *Olympic*; and another has assumed the stile of the *Radiant* academy.

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The opinion of a whole nation indeed, is not to be concluded from the explanations of some enthusiasts. Yet the multitude of panegyrics with which Torrubiá's natural history of Spain, published in the year 1754, was ushered in, may collectively be accounted expressive of the national character of the Spaniards, though I very readily allow of the equitable exceptions. One of these encomiasts, father Jerome of Salamanca, offers the following incense: *A very unfit instrument should I be to express the delight which this natural history gave me, even had I a hundred tongues, and were every little vein of my body endued with the language of eloquence.* He exclaims, in hopes that all Europe hears him, *Torrubiá is the crowned lion of Spain, a modern Gerion, a philosopher who has caught nature in the fact, a giant who has nothing above him, but his incomparable Natural History.* On him Providence bestowed every advantage; and what transcends all advantages, it has crowned its gifts by causing him to be born in Spain, in happy Spain! *Thou faithful genius of our nation! thou art ever constant and consistent, ever illuminated, ever insuperable. Ignorance and error must lay themselves submissive at thy feet.*

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The Chinese are highly celebrated for their science and literature, of which they are proportionately proud; and yet, by what I can perceive, it is in reality of their ignorance that they are proud. This extraordinary idea entertained of China, is owing to the accounts of travellers, who often betray a great fondness for the marvellous, especially these marvels not being without an appearance of truth. The consideration of the large and magnificent libraries of China; the astonishing number of their graduates and colleges, and seminaries of literature, and their many observatories, together with the singular attention of this people in the contemplation of the heavens; farther, on reflecting that learning is the only way to honour, and that preferments are distributed only according to the measure of talents and knowledge; that by the fundamental laws of the kingdom, for a long succession of ages, the literati alone can be governors of cities or provinces; and that all the tribunals and offices of the court, must likewise be filled by persons of approved endowments. If to these circumstances be added, that the customs and manners
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of the Chinese have, amidst the greatest revolutions of the state, remained unalterable, that even the conquerors of the nation have submitted to them; that the superiority of their laws has never known any decline or intermission; that their empire has seen all the powers on earth overthrown, itself erect, among the ruins of the ravaged globe. Such considerations it must be owned, beget a conceit that the Chinese must of course surpass all nations of the earth, in all kinds of human science. But on a closer examination, the marvellous shrinks to little or nothing; and China, so extolled above all other nations, appears in a very mortifying light. The Chinese make the study of their own language their chief object, and this alone takes up the greatest part of their life. To be created doctor in China, that is, to be qualified for a post of eminence, the candidate must, besides understanding the language completely, likewise write it; and this is a matter of vast difficulty. He must farther be qualified to compose a moral or political discourse, in which the elegance of the style, must embellish the depth and solidity of the matter. Farther, in
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the Chinese academies, youth are taught to bow genteely, to give or receive a cup of tea with proper grace ; to walk, and carry the umbrella with a becoming air. A single book on this important branch of politeness, contains no less than three thousand rules.

It is, indeed, said, that the Chinese, in acquiring a complete knowledge only of their language, become acquainted with their national customs and manners, the actions of their forefathers, and the history of their nation. But be it herewith remembered, that many a Chinese closes his eyes for ever before he can read. Their pedantry relatively merely to the etiquette, is accounted of the highest importance. They are admired for kneeling to each other, on wishing a good morning or good night, from an imagination that this intimates to them the regard they owe to themselves and others ; that this knowledge of the measure of respect due to the several ranks is a restraint on pride, that it settles the inequality among men, and bows the neck of him who is but a hair's breadth inferior to another. But to me, the esteem of a
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nan seems to lie in the heart and not in con-
gees ; and really, he who can intend such lan-
guage as doing honour to the Chinese, must be
a born slave.

In whatsoever degree of fame the Chinese
stand for real arts and sciences, their merit is but
very slender. If they know something of many
things, yet is it all a very superficial tincture.
Most arts and sciences have been known among
them from times immemorial, but all have con-
tinued just what they were at first ; of some they
know not a single jot.

Their political constitution is cried up above
any in the world, yet is the people every where
a prey to rogues in high places, and not seldom
brought to the extremity of distress by the ini-
quitous management of guardians, and even of
fathers. In China, as in other countries, very
good laws are made, but not put in execution,
the most heinous abuses being overlooked for a
proportionate bribe. The Chinese constitution
bears only so far any resemblance with paternal
government, that the Mandarines, those affec-
P tionate

tionate fathers, are very liberal in their bastinadoes to their children, and leave them to perish in misery, as if they apprehended too numerous a population. So profoundly versed are the Chinese in politics, that they have no idea of any form of government but the despotic ; and there is no bringing them to any conception of so much as the possibility of a republic. Their common laws are, in many respects, diametrically opposite to the most rational and essential duties. With all the apparent lenity and mildness in the theory of this extolled constitution, in no country throughout the universe, are the commons so fleeced and injured by the great.

The morality of the Chinese is extolled to the skies, whereas the whole scope of it seems to modify the hearts of the people to a tame subjection under an arbitrary despot, and consequently to make morality only the tool of policy. This method of the Chinese law-givers, has debased virtue to a matter of indifference, and their earnestness to introduce subjection has implanted deceit into the national disposition. A more fraudulent and tricking people exists not
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under the sun ; so very far are they from that plain-dealing and probity, and open candour, which is so essential a part of good morality. The Chinese, indeed, affect the most squeamish prudery, the women not only being kept apart from the men while living, but even after death, when great care is taken that not so much as a male corpse shall lie close to that of a female. But is it not manifest that this pedantry opens a door to all manner of vices, and that no virtue is necessary where decency goes current for virtue ?

Lastly, I am not at all surprized that the Chinese indulge themselves in the most lascivious excesses ; that they can be so unnaturally cruel as to expose their children in the streets ; that they even bribe the midwives to drown their female fruit in a tub, immediately after the birth, on their number becoming too chargeable ; for, how indeed, is a serious regard for virtue to be expected, where a disbelief of the immortality of the soul is so general ; when they hold nature to be immense and infinite, and its motions uncreate and irresistible ; when
they

they derive all souls and bodies from uninterrupted developments or evolutions, and attribute their duration to what every particular being seizes on from the general substance ; when, in a word, they are thorough-paced atheists.

Phyics take up so little of their attention, that none of them can speak judiciously on any natural phenomenon. Astronomy, indeed, according to their account, they have been studying these four thousand years ; yet before the Jesuits came among them, they had not so much as an almanac worth casting an eye on. Astronomy is under the cognizance of the mathematical tribunal, which consists of a president, two assistants, and many subordinate Mandarines. By this profound society is composed the imperial almanac, in which are indicated fortunate or unfortunate days and hours. Its most important article is the prediction of eclipses. The calculation of these is laid before the emperor, who transmits them to the tribunal of *usages*, by which they are distributed throughout all the provinces of the empire, that the ceremonies usual on such occasions may be every where

where duly observed. These ceremonies certainly claim observance, consisting in nothing less than beating drums all the time of the duration of the eclipse, the people in the mean time, bawling and shouting and screaming, that such confused noises may drive away the dragon, who is for devouring the sun or moon, according to the planet eclipsed.

In medicine the Chinese are said to perform wonders; and here, indeed, they are not inferior to those European empirics who would fain persuade the public, that a single pill of theirs recovers from the most dangerous distemper; yet to anatomy they are utter strangers, having scarce any, or very wretched ideas of the uses, benefits, and structure of the parts of the body; and of course, they can know nothing of the most proximate causes of distempers, which yet are allowed to be the surest foundation for an effectual cure. With regard to the doctrine of the import of the beating of the pulse, they are imagined to be illuminated by a very singular light. Like our urinary doctors, they secretly get intelligence of the patient's circumstances before

before they come to a particular declaration of what this or that kind of pulsation imports ; and if the disorder predicted does not declare itself, to save the honour of their prognostication they find means to bring it on the patient. The axioms of this science are very determinate. If the pulse be high, the disease is in the kidneys ; if it be like the pecking of a bird, the patient dies between ten and eleven the next forenoon. The whole medical science among the Chinese consists in such fallacious conjectures from the state of the pulse, and in an acquaintance with some simple remedies, which the son inherits from the father ; and in the hands of such ignoramuses, are all without exception dignified with the appellation of specifics. Their military knowledge may pretty well be guessed at from this established custom, that in their armies there is always a gownsmen, or a man of letters ; to this *togead* adept all the generals are subordinate. In a march, this gownsmen keeps in the centre ; but on coming to action, he hastens away to his post, which is a day's journey in the rear ; that, on the one hand, he may be near enough to give orders, and on the other,

other, in case of necessity, may lead the van in the retreat.

The Chinese have been much cried up for invention in the arts ; yet does not China afford an artist capable of producing a good musket. It is but a few years since match-locks were in use among them, without so much as any idea of the flint. The mending a watch when out of order, is what they never yet could arrive at. They, with their natural composure, say, *it is dead*, and exchange it against a *living* one. They lay claim to the invention and improvement of music, whereas theirs is so very bad, as to be unworthy of that name. It is said to be worse even than the French music * As to their painting, the colours are lively, but the execution stiff and spiritless. They distort their own faces, and put themselves into the most grotesque postures ; whereas, their swagging bellies excepted, they are generally no bad figures. Their aversion to European modes and customs is irreconcilable. It was with all
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* The French translator offended at this, says, *These are the words of a prejudiced German.*

the difficulty in the world that their architects could be brought to build the Jesuits church in the imperial palace at Peking according to the model transmitted from Europe. The construction of the European ships they view with astonishment, and account any proposal to build the like for them, a mockery. Their poetry is flat to the last degree, displeasing to the judgment, and neither amusive to the imagination, nor stirring the passions. They set up to be the inventors of the drama; but here they likewise remain in the coarse rudiments. The Chinese have such a contempt for other nations, that they will not adopt any European inventions, though of manifest conveniency or advantage. At the great fire in Canton, they suffered a great part of the city to be reduced to ashes, rather than the conflagration should be extinguished by the seamen from admiral Anson's squadron, who had been dispatched thither to assist.

On the other hand, the Chinese are said to have been conversant with all arts of essential use, and on which the Europeans at present so highly value themselves, above four thousand
years

years ago, when we could neither write nor read. But these writers have forgot to tell us what arts of essential use flourished among the Chinese, when they could neither hunt nor fish, nor provide themselves subsistence, nor make their cloathes and dwellings ; for of these things they were, by their own confession, totally ignorant, under the imaginary reign of the emperor Fohi, and even a thousand years later were little better than savages, till the Egyptians taught them the use of characters, and introduced their manners and laws among them. To this it is answered, Wrangle as long as you please about the fourteen emperors preceeding Fohi, the up-shot will ever be, That China was then every where well peopled, and lived under a regular government, and a wise system of laws. Now the very annals of these times of illumination, which the vice-roy Nien Hy Jao has declared utterly fabulous, say, that the life of men in those ages, differed little or nothing from that of brutes, that they roved about the woods ; that the women were common ; that they thought of nothing beyond eating and sleeping ; that they eat the feathers and hairs

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of fowls and beasts, and drank their blood ; that their clothing was raw skins, and that Fohi first taught them fishing and hunting. Yet is it insisted, that writing was common among the Chinese before they knew so much as to make bread ; and the history of those brilliant ages, is said to have been transmitted to us by men of learning in those rude times.

But what most lessens the Chinese in my estimate of them, is, the superstition prevailing among them ; and which, as never wanted to support true religion, is always a sure sign of weakness and stupidity. Tehing Tsong, the third emperor of the nineteenth Dynasty has, beyond all others, branded his memory with indelible disgrace, by the countenance granted to all manner of fooleries and chimeras under his reign. A Chinese head is not the only one in which superstition and atheism lodge together.

The most common occurrences the Chinese attribute to evil spirits. They are determined by a kind of fortilege, in undertaking a journey, in buying or selling ; or marrying their children.

ren. They likewise are very solicitous about the situation and construction of a house, where to make the door; the best day for building an oven, and about making choice of a convenient burial-place. Of such importance is the last article, that any superiority in talents, success in trade, and a quick promotion to the rank of Mandarin, are not so much attributed to a person's abilities, as to this care in chusing a commodious burial-place for his fore-fathers.

The influence of cheats over weak minds, is no where more general than in China; fortune-tellers and judicial astrologers being highly regarded. The market-places and streets swarm with those wretches, they even have a sign of their profession publicly hanging out. Nothing of the least importance is taken in hand without previously consulting them.

A Chinese, whom a soothsayer has brought to believe that he is incapable of propagation, will, as often as his wife is pregnant, look upon her as an adultress, and actuated by this suspicion, imbitter the life of an honest woman,
 harbouring

harbouring in his head the galling conceit of an imaginary cuckoldom.

In the calender annually published by the mathematical tribunal, with the emperor's approbation, are found, among a few astronomical calculations, what days or hours are fortunate or unfortunate: the days proper for phlebotomy; the lucky minute for best obtaining a favour from the emperor; the hours for honouring the dead; making religious offerings; marrying, building, inviting friends, and in general, all public and private affairs. He must be streightened indeed, who has not one of these calenders, as containing the whole knowledge of innumerable families, and being indeed the oracle of all China. Amidst all these egregious defects, and even gross ignorance, there is not on earth a more conceited proud people than the Chinese. They would be thought to possess qualities and knowledge, which man is scarce susceptible of. So extravagantly infatuated are they with their doctrines and customs, that, for any thing to be true and right, which is not current among them, or is not known to their literati, is what they cannot conceive. Thus

Thus a very defective knowledge proves a source of pride, in a nation, which in itself sees nothing defective, and in others nothing good and estimable; which looks upon itself as alone endued with sight, and all other nations stark-blind *.

C H A P. X.

Some advantages and disadvantages of national pride, as arising from imaginary advantages.

EVERY philosopher execrates the prejudices of all others. Prejudices, however, are so far admissible among mankind, as they are beneficial.

There is a national pride derived from mere prejudices, yet is it not without political advantages, and those not inconsiderable. Self-love is promotive of hope and fear; the latter preserves men from crimes, the former inclines them

* According to a saying of theirs; *The Chinese have two clear eyes, other people only one, and that dim.*

them to self-interest and industry. From self-love farther arises vanity ; and hence a desire of spreading the wings beyond our nests, the love of dress, emulation, arts, fashions, gentility in the tenour of life, and a polite taste. Thus, pride and vanity, follies as they are, the hand of politics often turn to very good uses.

The love of one's country, however extolled, is, in many cases, no more than the love of an ass for its stall. The most ingenious lady Mary Wortley Montague, after visiting Asia, Africa, and travelling over the greater part of Europe, thought the only happy man was the honest English country-squire, who holds it for certain, that March-beer is preferable to Greek wines ; that no fruits of Africa can show such a bright yellow as his golden pippins ; that Italians Beccafiguas do not come up to a piece of roast-beef ; and in short, that Old-England is the place, of all the world, for good living.

To see a people fond of themselves ; extol and befriend their countrymen ; prefer their products of art and nature to the foreign ; esteem
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its writers ; entertain the best opinion of themselves, and all belonging to them ; and thus live as happy as one can any where be, in imagination or reality, being near a-kin, gives pleasure. However, therefore, our philosophy may account it a monstrous prejudice of education, for a Moor to imagine his country to be the finest in the world, and that God himself was at the pains of creating Ethiopia, whilst only angels were commissioned to make the other parts of the world ; for a Laplander to place the terrestrial paradise amidst Norwegian snows ; and for a Swisser, as we are told by the acute Dr. Smollet in the account of his travels, to prefer the bare mountains of Solothurn to the luxuriant plains of Lombardy. Let us allow others always to view their country with a partial eye ; let all, like the peasants of St. Marino conceit, that if there be an honest good kind of people in the world, it is they, and that their contracted horizon forms the bounds of all possible extension ; and should there be any thing beyond it, there is the Almighty to take care, it is no concern of theirs. Sufficiency makes happy masters of families, happy citizens, and happy labourers, with only cheese, milk, and rye-bread.

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So much may be said in behalf of pride, as arising from imaginary advantages. This pride, and its general companion, the contempt of others, would be much extenuated, were it an universal truth, that contempt abates hatred; on envy, it certainly does throw cold water. He who has envied a rich man, on account of his great wealth, on hearing that this rich man is disordered in his mind, then, instead of envying, rather pities him. He who has envied a professor for his knowledge, abates of his envy on being informed, that this great scholar's dullness is as extraordinary as his erudition. Hatred wishes ill to others in proportion to the damages apprehended from them. A man may be infinitely contemptible in himself, and his power very great; yet we do not give over hating him, till this power has lost all its influence on our well-being.

But we see that among whole nations, contempt does not abate hatred. The Greeks equally hated and despised the Persians. The commonality among the Christians look upon the Jews, without exception, as a vile rascally people,

people, quite sunk in avarice and fraud ; and often behave, as if persecuting the Jews were a meritorious work. Thus, here again, contempt and hatred are joined. No people upon earth both despise and hate another, more than the English despise and hate the French ; nay, every foreigner who, in London, is not dressed like an Englishman, runs a great risque of some insult or other, on a supposition that he is a Frenchman : withal it must be owned, the French have not been wanting in retaliating these brutalities on English travellers ; but this, on both sides, must be understood only of the *rank and file*. Their other dispositions towards the English, may be judged of by the French accounts of the military atchievements of their intrepid rivals ; and even by the *Jumonville* of Mr. Thomas ; an heroic poem, certainly inspired by rancour and national hatred, and in which the author, though one of the finest geniuses and worthiest men in France, makes as great a poth about the firing from a redoubt, and the accidental death of eight Frenchmen, as if it had been a St. Bartholomew massacre. The French and the Spaniards are on similar terms,

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hating and despising one another most heartily. In the campaign of 1746, in Italy, these two nations, though allied, on many occasions shewed the bitterest animolities against one another, without regarding what prejudice the service sustained. Near Hospitalleta, a Spanish regiment of horse being encamped only on the other side of a road from a French regiment of cavalry, fell upon it with the utmost fury, and very keen was the action, till by proper intervention it ceased. Every man was determined to die on the spot, rather than turn his back.

A nation's hatred of foreigners often proves a very great detriment to that nation in general, especially when its ill will extends to all other nations. Even in England itself, the unnatural antipathy of that nation against all foreigners, is reckoned by the intelligent very impolitic, as one of the greatest impediments to an adequate population of that nation's immense possessions in America, and thus to the extent and duration of their commerce.

Consequences still more dangerous attend that
aversion

aversion which springs from religious pride. He who is come to imagine, that it is impossible a man can be honest without believing according to his confession of faith, who damns by bell, book, and candle, all who do not think as he does in religious matters, will of course be an enemy to the greater part of mankind. The prejudices for the infallibility of his church, ever produce intolerance, and of its deplorable effects the histories of all countries furnish very heinous examples. A fixed plan, the design and expectation of seeing the whole world at length brought to profess the same articles of faith, will beget a persuasion of its being our bounden duty to promote the great work of conversion. Accordingly, the supposed heterodox are seldom suffered to live without some molestation or other; accordingly, he is a saint who is ever lamenting, that his lot should have been cast among the children of hell, and is ever ready to play the devil for God's sake; accordingly, the gospel of the God of peace is often promulgated by sanguinary priests with the prevailing arguments of military execution, and the gallies; the sword and gun, likewise, not totally omitted. Such

Such tempers have at all times been incendiaries. Most heresies have had zealous divines for their first authors ; and the more rash, positive, and turbulent zealots they were, the more did they pervert. Monks appeared with the missal in one hand, and a standard in the other ; multitudes of villains with a white cross on their shoulders, made away with their estates and substance, that they might safely strip the infidels ; forsook their own wives to dishonour those of others ; and, under the conduct of these monks, rambled about to get themselves buried in another climate, and in more holy ground ; in the mean time, murdering persons who had done them no manner of injury. The Croisades drained Europe of two million of men, most in the prime of their years ; those expeditions were entirely correspondent with the doctrine of the Koran, which terms war a sacrifice of one's person and substance for suppressing and subduing infidels, and establishing and propagating the true religion ; it teaches the Turks, that they do not die who fall in a religious war ; that the Godhead delights in the blood that is
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shed for religion, were it only a single drop ; and that one night spent in its defence against the infidels, is more acceptable to the Lord than a two months strict fast.

Pride, of itself, will hear of no toleration. It of course irritates the minds, being bent on compelling them to coincide with its manner of thinking, and is the real spring of religious zeal, that haughty desire of lording it over the understanding of others. It is observed, that in common disputes, obstinacy and self-conceit are seldom known to run into the very utmost extremes, from a general sense that we are liable to mistakes ; whereas, in religious controversy, every one flies into an unquenchable flame against his adversary. Presumption and the spirit of persecution foment, even against those of the same religious profession, that imperious system of polemics, that inquisitorial mode which, instead of examination, requires absolute submission ; and according to which, truth, liberty, and knowledge, would utterly go to wreck by the excesses of some choleric zealots even among protestant theologians, without a
seasonable

seasonable rap on the knuckles now and then, to bring them to order. Accordingly, it is the saying of an English divine, *No fire burns so fiercely as that kindled at God's altar.*

It is religious pride alone that goes about to set up its faith as a law; fathers its own wild opinions on the supreme Being, and proclaims its system to be the cause of God. Amidst all the flagrant defects of it in its rites or principles, presumption, envy, avarice, jealousy, malevolence, assume the mask of fanaticism, and in the name of the Lord perpetrate the most infernal acts of malignancy. Thus, so inveterate was the enthusiasm, the rancour of the Greek sectaries, that they looked upon themselves as defiled if they had happened only to speak with a heretic; but especially if they had passed a night under the same roof with him, how deep the pollution! They likewise, from the same motives, instilled into the subjects of the emperors of Greece, that princes who, as they termed it, sat themselves against God, could not be appointed by Providence, to be chosen their emperor. On this account, so many ministers of the God of peace, recommended

mended to the rulers of the earth, a tyrannical compulsion, and an inflexible rigour in matters of faith. Lastly, a fruit of such zeal is the recent *Pastoral Letters* of the apostle of Cracow, where the most inhuman principles are couched in all the coarseness and ignorance of the fifteenth and sixteenth centuries.

Since the gracious invisible kingdom of a future world is degenerated into the most violent visible despotism in this world ; christianity, as perverted and disgraced by its ministers, has rendered men austere, cruel, merciless, and sanguinary. It has put fire and sword into their hands, it has stimulated princes to turn this world into a hell, and in the name of the God of mercy, to persecute and torment those whom they should love and pity ; whereas, our Saviour recommends forbearance, long-suffering, compassion, and brotherly love. Yet the milky Jesuits, *those Janissaries of the Holy See*, as Pope Benedict XIV. termed them, would have God be pleased, when they strain their throats, thundering from the pulpit, that heretics are not to be tolerated. It was not for the sake of Jesus's religion,

religion, that the Spaniards subdued America; though under that pretence they have dispeopled a country, nearly equal in extent to all Europe, and massacred between twelve and fifteen millions of people, without any charge or matter of accusation against them, but that they were in possession of gold, and this they never so much as once refused to give up to those invaders. Yet did every Spaniard, in the fervour of his devotion, hang up thirteen of those benevolent Americans who had supplied them with provisions, and this they impiously dared to say was done in honour of our Lord and his twelve disciples.

Religious pride is the root of that theological rage with which Christians of all sects are inflamed for the doctrines of their church; defending it with acrimony and violence, and shouting with exultation when an adversary is either silenced, or brought to a recantation; and from such superficial tokens, they conclude themselves genuine and zealous Christians. But a great genius of our times, Mr. Resewitz, a Copenhagen minister, puts these shrewd questions,

tion, to them, *Whether they are as rigid against the sins forbidden in the gospel as against the errors of their system? Whether it is not rather manifest that on other occasions, when it does not come to a solemn and public dispute, they do not betray an indifference about the essentials of christianity? Whether, when witnesses of flagrant crimes, they do not behold them with indifference, or wink at them, though the doctrine of Christ be more dishonoured by the profligacy of Christians than by speculative errors? Or, whether they themselves are not as ardent in gratifying their wicked desires, as in persecuting heterodox opinions?*

In consequence of such maxims it is that in Italy, any trivial slip against the laws of the church, is accounted more criminal than an enormous violation of the laws of nature and morality. An assassin and adulterer shall more easily obtain the church's remission, be admitted into society, and dealt with more tenderly, than him who should presume, without particular licence, to eat a pigeon on Saturday. He, indeed, would be looked upon with horror,

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and shunned by every body as a kind of heretic ; and of all sins heresy is, in Italy, the most detested.

The contempt and hatred of opposite sects among Christians, is likewise very frequently a consequence of that stupidity occasioned by a bad education. The Christian youth, are taught to condemn, what, in riper years, they will naturally excuse. Their tender hearts become impregnated with the poisonous seeds of aversion, discord, and abhorrence ; they are taught in schools to hoot at, as idolaters, or curse, as heretics, those, whom in their reflecting years, they will embrace as fellow Christians. The more a sound judgment attends to the essentials of Christianity, the clearer it perceives that the inflammatory prejudices of weak minds among the Protestants against the Roman Catholics, and of the latter against the former, are mean, ill-grounded, and pernicious.

The commonality among us are quite astonished at hearing of a Catholic's acting generously towards a Protestant ; and seeing a perfect esteem, and the sincerest friendship subsisting

sisting between them and us. The populace at Toulouse firmly believe, that it is an established rule among the Reformed, to strangle any among them who go over to the Romish church; and, from such a suspicion, the Toulouse parliament but a few years ago, caused the aged, innocent Calas, to be broke on the wheel, because he was a Reformed, and charged with the death of his own son, who had hanged himself in a fit of melancholy, without any thoughts of changing his religion. We cannot certainly, in our more mature years, have so far forgotten the maxims so sedulously inculcated into us, not to perceive that one may be true to his religion, without being astonished or provoked at another's remaining stedfast to his; that minds are never so well united, as when every one is at liberty to think as he pleases; that in a world where, instead of truth, error is the natural portion of the multitude, God will judge our hearts, and not our understandings; that, on both sides, believing what we can, and living according to his precepts, we are children of one father, and all heirs of his promises; that virtue with the rosary in its hand,

hand, is no less amiable than the virtue of him who, year after year, makes no difference in days and meats.

We shall now cast an eye on other national humours. Men might very often be free were they willing ; but they themselves put on their shackles, yet ridiculously boast of their liberty. The political constitution of a country, or of a city, may be free, and remain so, while it is otherwise with the minds. He, who in a republic acts only from interest, and speaks freely only where he sees it cannot hurt himself or his children, is very frequently an abandoned perjured slave, and thus patriots, in a republican city, should lower their vapouring boasts of their liberty, and especially forbear outraging a stranger, so far forgetting himself as to say, that in matters of science a burgo-master's son might be mistaken.

The national conceit of imaginary bravery, power, and consideration, strangely perverts all ideas, with respect to other nations, and betrays its historians into a most loathsome quagmire of
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falsehood and ostentation. Few writers of this class are sufficiently on their guard against partiality, which shews us the good qualities, advantages, and achievements of our nation through a magnifying, and those of other nations through a diminishing glass.

The pride arising from an ignorance of foreign countries, deprives a nation of the many advantages annexed to an acquaintance with the improvements of other people. It fixes their thoughtless eye on the ground which they tread. It arms itself with prejudices impenetrable against all useful novelties, and thus they remain perpetually shackled in that political superstition, which sticks so close to what stands founded only on antiquity; and all good, yet unknown among them, it precludes.

This pride, which arises from ignorance, is the direct way towards the continuance of so great a defect. What can he esteem worth knowing, who thinks that he knows every thing useful. Sciences and arts must be at a total stand in a nation which imagines to have brought

brought them to their *ne plus ultra*. This silly presumption clogs the progress of knowledge even among the nations the best organized. The French have stood up for Descartes's opinions long after his Vortexes, his elements, his theory of light, and his romance of man had been confuted over and over, whilst national pride blinded their eyes to attraction, the circulation of the blood, the inoculation of the small pox, and the divergency of the rays. They would not have asserted Descartes's Vortexes, but for that wretched habit of extolling every thing French, to the contempt of all foreign productions.

We live however in the eve of a great revolution, in the days of a second separation of light from darkness. Europe exhibits as it were, a second resurrection, to the advantage of good sense and sound thinking; the clouds of error and fear break; weary of constraint, we are throwing off the fetters of antiquated prejudices, and exult to reinstate ourselves in the long lost privileges of reason and liberty. The useful part of sciences is no longer an arcanum
confined

confined to a few pedants. The man of reflection, in all nations, communicate their discoveries in the vernacular language. We are now arrived at the art of adapting the most abstract truths to our senses ; books are daily published on all the great concerns of mankind, equally affecting the heart and enlightening the understanding. Every thing is brought to the test ; the universal ferment after knowledge, proclaims a reformation in the philosophy of common life. In some places, indeed, it moves but slowly, in others like the sun, instantaneously breaks out, and disperses every cloud. Even at Vienna and all the Catholic countries throughout Germany, science is daily making advances with an undaunted countenance. It is seen forcing its way through the strong holds of dulness and sloth, and rising superior in countries where, lately, superstition had fixed its throne amidst consecrated prejudices and ignorance.

Awake and read is a maxim, which, well followed, will remove all prejudices against nations with which we now are but little acquainted. Men generally abate of their contempt

[tempt for others, the more they converse with them, either in their writings or personally. Knowledge introduces a spirit of harmony and good will among the most inimical nations, lays low the barriers set up by selfishness and jealousy ; enlarges the understanding ; imparts a noble equanimity, and gives us more decent opinions of other nations. All the learned are members of one free state, which, though not without a legal superiority, admits of no tyrant.

It is not above forty years ago since a foreigner, praising only, an English tragedy or comedy at Paris and among the *beau monde*, would have been openly laughed at, whereas now, the most sensible Frenchmen allow, that the best systems of morals and politics are owing to those generous spirited islanders ; that they applied themselves to promote the welfare of the nation and the aggrandizement of the state ; whilst the French gave themselves up entirely to wit and frivolity ; in a word, that the English are equal to them in genius, surpass them in energy, and come very near them in taste.

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Some German writings, if well translated into English, would greatly abate their slight of German literature; and the time seems at hand when the French will no longer object to the Swissers; that a poet among them is as seldom seen as an elephant at Paris; and even now in England itself, not a few may condescend to think it possible, that a Swisser is capable of thinking; for our proverbial stupidity, indeed, belongs more especially to those sanctimonious times, when the first public bawdy-house was founded in the very city of Bern; yet, at the same time, on the patriotic council of the sage Mr. Frickart, the apostolic doctor, and the republic's secretary, the caterpillars as having committed very great ravages in our canton, were juridically summoned to appear before the bishop of Lausanne, who, together with his spiritual assessors, after a solemn hearing of plaintiff and defendant, *excommunicated the caterpillars in the name of the Most Holy Trinity.*

Even Spain, once so shamefully credulous, begins to acquire reputation by its erudition,

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and investigations of the most critical points. Father Isla, a Jesuit of that country, some years ago wrote a romance, with the title of *History of the celebrated Preacher, Gerundio de Campazas, alias Zotes, (blockhead)*, the Reverend brother Gerundio figures there, as the repository of all the extravagancies, insipid conceits, and idle tales too usual in the pulpits of Spain * In
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* Of such a cast as Gerundio probably was the cordelier, Don Carlos's confessor, when in the year 1731, he went to take possession of the Tuscan dominions. Being the only person in the suite, the cut of whose vesture promised some scholarship, the librarians concluded he must long to see one of the most splendid monuments, which the munificence of princes has dedicated to literature, and immediately waited on him with a respectful invitation to see the Medicis library. He received the compliment tolerably well, and a day was fixed. The director had got together all the most eminent scholars in the city; and the confessor after a very genteel collation, moved towards the library, followed by such a respectable company. On coming to the door, he stopped and gazing round the ample saloon, called out to the director, "*Mr. Librarian, have you got the book of the seven Trumpets here?*" The director answered in the negative; and the whole company owned with some confusion, that they knew nothing of such book. *Well then* (said the confessor turning back) *your whole library is not worth a pipe of tobacco.*" No time was lost to get an account of this book, which was found to be a collection of devout stories, all manifestly apocryphal, and put into Spanish by a Franciscan for the use of the lowest people.

four and twenty hours, the whole edition of the first part was bought up. But the author drew on himself a severe persecution, which imbibited the whole remainder of his life. An evident proof, however, that the nation in general, relished the performance.

The more knowing part of mankind seem gradually to fit looser to those opinions which divide them, than to those in which they are agreed. The toleration of different religions is every where recommended to princes, and the greater necessity a court is under for money, the more complying is it with the prescriptions of philosophy, when of a tendency to increase the revenue. The English government abates of the severity of the laws against the Papists which might have been rendered necessary by the circumstances of times, or were imposed by way of retaliation; these now have their mass houses scattered up and down the kingdom, and they and the protestants live very easily together. The elector of Mentz, though an ecclesiastic, has lately founded a seminary of the confession of Augsburg. At Rome itself, stran-
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gers of all religions are never molested on account of their religion, or so much as importuned to conform to any one ceremony of the Roman church, a courteousness, in which the money spent at Rome by foreigners, is to be sure not quite out of the question * All the people say of protestants, and that with a smile, is, *those creatures dont believe in God, what a sad thing that is ?* Controversy is now become a field quite fallow, especially since not a few Protestants have openly allowed the most acute systems of polemical divinity to be no more than a collection of the reveries of human understanding ; and some Catholics are pleased to forgive a Protestant, if otherwise a worthy man, for

* This courteousness, it seems, does not obtain universally.
 ** The offices and religious ceremonies which the Italians comprehend under the generical name of *Funzione*, are as common and pompous at Venice, though paying little regard to the Pope, as in any part of Italy, and as strictly observed ; for an English gentleman standing at the exposition of the Host, in St. Marks church, whilst the whole Senate assisted kneeling, a senator sent to him to kneel, and his message not meeting with immediate compliance he went himself. *Sir*, (said the Englishman) *I do not hold with transubstantiation ; I as little*, (answered the senator) *but kneel, or take yourself away."* Observations on Italy and the Italians.

for not glibly swallowing *that St. Michael reads mass every Monday in Heaven.*

THE arrogance of national prejudices is likewise not a little decreased, since nations are become less touchy in the false notions of point of honour. This a ridiculous instance from the history of my own country will illustrate, on comparing the idea of honour prevailing at that time with the present ideas. In the year 1458, the Confederates received a friendly invitation to a shooting match, and every thing passed very agreeably, till towards the conclusion a Lucerner and a Constantian agreed to shoot for a wager; and the former laying down a small piece of Berne money called *plappert* the Constantian in derision called it a *kub plappert*. This word gave such offence, that Lucerne immediately stimulated the whole confederacy, to make war upon Constance; and Unter-Walden joining its indignation, they magnanimously opened the scene with invading Thurgau; and seizing, on Weinfelden, its owners paid two thousand guilders to save themselves from military execution: the other confederates were likewise

likewise up in arms, and Berne itself actually in march ; that the city of Constance thought it adviseable to appease the stomachous Helvetians, by an oblation of three thousand Rhenish guilders.

In our enlightened days, nations would by no means proceed to such extremities on mistaken ideas of honour, till interest ceases to be the tye of nations. Newton will often be called an *Almanac-maker*, and Montesquieu a *Blockhead*, while the French and English go on to leave no stone unturned for over-reaching one another in their American trade. But pride and ignorance ever go hand in hand. Who but a shallow Parisian *Badaud* imagines his fellow citizens to be the only thinking beings on earth ? And who but a Spanish encomiast of St. Roch would bawl out from the pulpit, *Astonishing ! how could gracious Heaven permit so great a saint to be born a French scoundrel.*

C H A P. XI.

Of Pride arising from real Advantages.

THIS pride implies a sense and high value of the good of which we are really possessed. There is no need of striking out specious propositions accompanied with scholiums and corollaries, to shew that the pride now in question, is essentially different from vanity. Individuals and whole nations may indeed, in one respect, be vain, and in another proud; yet we frequently see vanity without pride, and pride without vanity. The former pique themselves on imaginary excellencies, and make no account of those objects on which the proud man values himself; and he again places his value on what is valuable. The vain is every where for exalting himself. The proud leaves to every fool his rank. The vain conceits he distinguishes himself, and attracts regard by his table, his dress, horses, and equipage; whereas the proud leaves these things to stand upon their own

own bottom. The vain acts on wrong notions of honour, whereas the proud man's maxims in this point, are generally well grounded. A vain man is fond of exercising his folly on his inferiors, whereas the proud encounters with his superiors; the vain offend by their folly; the proud by their sense, or even by their virtue; the vain can stoop to every dirty practice, but seldom is a proud man found capable of a meanness; the vain, in every shape remains a fool; the proud becomes a fool from an alloy of vanity:

Pride is often exclaimed against from the pulpit without exception, that is, abusively, and of consequence, fruitlessly; and on the other hand by two very eminent preachers, *Spalding* and *Sterne*, with penetrative energy. Here the reader easily perceives, that I do not so much consider men as they should be, as what they are, that my chief scope is only to set forth the several relations of pride according to its nature; first exhibit man according to his nature, then distinguish the several phenomena taken notice of, and every where explain them by their causes

causes and effects. Now this investigation manifestly evinces that there are two kinds of pride, and from each germinate many subordinate species; therefore a connoisseur in men is not to confound these kinds, an error too common yet avoidable; for that language must be poor indeed, which has no word to express the consciousness of one's real worth.

This consciousness is inherent in the nature of man, though the great power of self-love warps us from forming an equitable estimate of our qualities. The sense of internal worth, by Pythagoras held to be the greatest attractive to virtue, is a guard which the author of nature has stationed in us, to suppress every thing mean, base, and unworthy the dignity of our souls; and, which is well to be observed, implies a constant endeavour to extirpate every defect and vice; this self-esteem often bringing our dispositions and impulses before the judgment seat of reason; and this self-watchfulness will expel every mean, wicked, and detrimental sentiment in its birth. A sense of the beauty and dignity of human nature, in which, though

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all moral virtue finally terminates, will scarce be able to subsist without this respect towards one's self. Under this consciousness, a man must necessarily love and value himself. This self-respect is a restraint against every vice. A licentious clergyman is called on, *Remember your ecclesiastical dignity!* A corrupt magistrate amidst his clandestine practices, is reminded, that he sits in the seat of justice. Amidst the hottest attacks in the last war, the cry was, *Remember you are Prussians! Remember you are Prussians!* So the ears of every vicious man should be made to ring with, *Remember the high destination of man.*

A sense of the real worth of one's nation constitutes that natural pride which is founded on real advantages. But this pride is a political virtue, and of no small importance. A sense of ancestral virtues is an incentive to emulation; a nation's fame for arts and sciences awakens an active desire of encreasing it; a conviction of living under a salutary form of government endears the country to the inhabitant, and of course secures the fidelity of the inhabitant to his country. The

The proper pride of a nation arises from the domestic advantages enjoyed in it and more than from that esteem and consideration which these advantages acquire among foreign nations. This consideration, while sought by the vain, free nations make little account of; as the English cannot be said to be vain, they concerning themselves but little about the judgment of others; and even where honour is the motive to action, yet instead of deducing a motive from the opinions of others, if it renders them honourable in their own eyes, or at most in those of their countrymen, that's enough for them, they extend their views no farther; so that vanity has no farther share in this kind of pride than as the reputation of a country is imagined to exalt its individuals in the eyes of foreigners.

The pride arising from real advantages may, with proper limitations, become a germ of the most exalted sentiments. A man who is ignorant of himself, or not stimulated by a just value of himself and a certain noble confidence, is incapable of holding out against severe trials and

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as such incapable of conducting any great undertaking. He who is wanting in esteem for himself will scarce gain the general esteem. He alone has a high sense of the dignity of human nature, who knows how to value himself where he is to be valued, and who never departs from that discerning humanity towards others, which is both the criterion and fruit of genuine good sense. The best grounded pride debases itself in exerting its contempt on any thing that in reality is beneath contempt; and the most equitable self-estimate becomes insupportable when it denies to others the measure of esteem justly belonging to them. Never can envy consist with a generous pride, though it by no means proceed from contempt, how industrious soever it may be in pouring contempt on the envied person; for what it chiefly betrays is only a fear of being surpassed. To a worthy mind the contemplation of another's merit is a feast, and the more exquisite according to its sense of another's refinements; to emulation real merit is prone, but envy or jealousy have no place in it. They must be shallow minds who turn aside their eye from the contemplation of excellence.

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A bright genius never despises an idiot, knowing too well how frequently he resembles him; but he despises the fool who affects to be thought some body only because he is an idiot. The man of virtue despises vice, but does not hate the vicious, as despising him. Modesty is the most alluring ornament of female beauty, but with the noble pride of merit which esteems itself and will be honoured by others as it honours itself, despising a heart who sees not into her internal worth, and loves her more for her beauty than her virtues.

But I now enter on a higher stand, that from the consideration of individuals I may extend my prospect to the contemplation of the several kinds of noble self-esteem in whole nations.

C H A P. XII.

*Of national pride arising from the consideration
of the valour of ancestors.*

ANIMATED representations of hazardous enterprises, in support of our country's rights, make the latest generations proud of their intrepid ancestors, secure a perpetual duration to their hereditary magnanimity, and inspire scribbles and voluptuaries with heroic manners. The consideration of the valour which crowned the heads of our ancestors with ever flourishing laurels, is a continual memento to become as eminent as they, at least not to do any thing which may sully the glorious reputation we inherit from them. To imitate the virtues of ancestors, and to rival their renown, to discharge with proper spirit the duties incumbent on us from our descent, we are to call to mind our ancestors as our examples. Their exploits should be held out to us by the painter and engraver, the orator and the poet. We are never
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to imagine that their fame is an inheritance to be enjoyed with indolence; never give way to that turgid and jealous pride which conceits that every thing should truckle to a name, and which broils at any superiorities acquired over it by merit. Thus the ancestors live again in their descendants. In a field of battle, the phantoms of the slain beckon to us. Ancient trophies, and the fragments of ruins, become vocal; and by this agreeable fanaticism, instead of being taken up with frivolity or baseness, every heart blazes with emulation and patriotism, with thirst of noble distinction, and an indissoluble attachment to national virtue.

Anciently nations, by the remembrance of the heroism of their ancestors, incited each other to vigilance in times of security and to intrepidity in times of exigence. The Corinthians in Thucydides said, *Your fathers made their way to virtue up steep and rugged ways. Let their examples be ever before you. Scorn to lose by wealth and sloth what labour and poverty acquired.* It was the general exhortation: Sit not down under the obsolete tales current among all nations concerning their great achievements;

chievements ; no honour accrues from these but only to such as imitate them, he who departs from great examples held up to him for imitation, being more culpable than the pusillanimous man who is unacquainted with such incentives.

Every thing among the Greeks conspired to implant the ancient heroism in all hearts, by commemoration of their ancestors. To the principles congenial with this manner of thinking, were owing their most illustrious actions. The images of Harmodius and of Aristogiton kept alive in the Athenians an abhorrence of tyranny, and every day renewed their gratitude to these courageous defenders of liberty. All who died for their country were honoured with a public funeral ; a *catafalco* being erected three days before, and on it the remains of the deceased were placed in public view. The republic took care of the children of those heroes ; a noble death raised the inferior Greeks to a level with the greatest commanders ; their memory was renewed to the latest generations, by the most solemn rites, and their images stood near those of their deities.

With

With these thoughts did the Greeks animate themselves in marching to an enemy, before the signal for action was given. They represented to each other the achievements of their ancestors; they invoked the souls of the dead to be witnesses of the day, in which they would shew themselves worthy of their name by conquering or dying. It was this resolution which dissipated all fear, and carried them cheerfully to face honourable dangers. The single battle of Marathon continued for some centuries an incentive among the Greeks to equal their forefathers: in all exigencies, they used to call to mind that battle, the numberless army of the Persians, and their own unconquerable handful. Demosthenes's nervous eloquence impressed these maxims on the Athenian youths, and with an energy which inflamed every mind, stimulated them to a hatred of the insidious king, a zeal for their country, and an ardour to signalize themselves by great actions. With the like dispositions did the Spartans take the field; and, accordingly, though their armies were small, victory followed them; and even to this day, the descendants of the Spartans are the

bravest tribe among the Grecians, and thus deservedly free. It was in order to renew among the Greeks, the memory of their glorious ancestors, that Agefilaus chose to embark at Aulis in his expedition against Asia, as the port where the Greeks embarked for the celebrated siege of Troy, which they laid in ashes. When Alexander invaded that part of the world, in order to reduce it, his first care was, to stir up the courage of the Greeks, by putting them in mind of their former victories. He went to Ilium, visited the tombs of Ajax and Achilles, and other heroes who fell in the Trojan war; he paid them the usual honours, and with his most illustrious attendants, performed gymnastic exercises near Achilles's tomb, anointing it likewise with fragrant odours, and decking it with garlands. *Happy youth*, cried Alexander, *in having a faithful friend during thy life; and after thy death, a Homer to praise thy valour.* Such marks of honour, exhibited with so much skill and propriety, kindled an intrepid emulation in every heart, Alexander imitating Achilles, and the soldiery Alexander. *Ituri in aciem majores*

jores et posteris cogitate *, was an universal exhortation. *Think that you are Romans*, was the nervous *parænesis* of the Roman commanders to their legions. This laconic speech rendered them indefatigable in the most difficult enterprises, and intrepid in the most bloody battles. With the thoughts of the achievements of their ancestors, and the enthusiastic imagination of the privileges, and the indubitable future greatness of *eternal* Rome, they conquered the world.

The Arabians have to this day preserved their freedom by their valour. In the course of so many centuries, the Turks have not been able to bring them under their yoke ; nay, they rather extend their territories : they have settled in several parts of Egypt, without any tribute to the Sultan, or any regard to his orders ; and the fuel which keeps alive this noble ardour, is the recollection of their ancestors : nay, they hear from their infancy, stories of the daring feats of their forefathers. Arabia every where resounds with the songs, in which those feats are transmitted

* *When you come to engage think on your ancestors and descendants.*

mitted to the memory of posterity ; and these songs are accounted of such importance, that the Arabs place a great poet on a level with a hero. The poetic pictures of valour drawn in the golden age, before Mahomet's time, are said to equal in true sublimity, the best performances of Greece and Rome.

These germs of heroism throve rather more vigorously in the rugged North. Those nations originally Scythians, who left the banks of the Tanais in quest of ease and comfort in Scandinavia ; who brought Sweden, Norway, Russia, and Denmark, under the dominion of a Scythian family ; gradually spread themselves into Germany ; and successively filled Spain, Gaul, and at length the whole western empire, with the desolating tempest of their wars, had the same origin, the same laws, the same courage, and the same love of freedom ; the same attachment to their original customs, the religion of their fathers, and the same contempt of death, founded on the hopes of a future felicity.

The customs and ordinances of these people
combined

combined to imprint in their sons, the commemoration of their ancestral valour. This was their predominant virtue, and accordingly was held in singular honour, and their love of war deeply rooted in their religion itself. Odin *,
instead

* The following account of *Odin*. or *Woden*, or *Goden*, is partly borrowed from Sir William Temple's discourse on Heroic Virtue. He was chief of a Scythian people, living between the Pontus Euxinus and the Caspian sea; the youth of whom, of both sexes, to avoid the Roman dominion, he led towards the Baltic sea, and extended his conquests all round it; this expedition was about seventy years before the Christian æra. *Odin*, or *Woden*, imported originally, the supreme god of the Scythians; it having been customary among all the heroes of those nations, to claim a descent from their gods, and especially the god of war. He if he did not introduce that martial principle, at least cherished it among the Scandinavians, with whom it was a fixed and general opinion, that all men who lived unactive lives and died natural deaths, by sickness or by age, went into vast caves under ground, all dark and miry, full of noisome creatures usual in such places, and there for ever grovelled in endless stench and misery. On the contrary, all who gave themselves to warlike actions and enterprizes, to the conquest of their neighbours, and slaughter of enemies, and died in battle, or of violent deaths upon bold adventures, these went immediately to the vast hall or palace of *Woden*, their god of war, who eternally kept open house for all such guests, where they were entertained at infinite tables, in perpetual feasts and mirth, every man carousing in bowls
made

instead of a pure and abstract doctrine concerning God, introduced sensitive ideas of the divine majesty. He had the art to model the code of the Scythian nation, according to the dispositions and conceptions of those people. His paradise and his hell were totally calculated for the increase of valour. His laws far exceed all the laws of the Spartans for requiring and promoting the greatest contempt of death. With the last gasp of their warriors, were immediately connected all those dazzling rewards which inflamed their imaginative powers ; and instead of opposing only frigid speculation and reflection to natural fear, it was encountered and generally suppressed by flaming passions.

Odin

made of the skulls of their enemies they had slain, according to the numbers of which, every one in these mansions of pleasure was the most honoured, and the best entertained.

The force of this opinion on their thoughts and passions concerning life and death, is strongly represented in the twenty-fifth and twenty-ninth stanza of that song of Epicedium of Regner Lodbrog, one of their famous kings, which he composed in the Runic language, about eight hundred years ago, after he was mortally stung by a serpent, and before the venom seized upon his vitals.

STANZA XXI.

ON NATIONAL PRIDE. 167

Odin persuaded the Scandinavians, that a happy immortality was reserved only for those who, like their fathers, died sword in hand. To rush upon the enemies weapons and the enjoyment of the promised recompence were, according to his doctrine, consecutive. He brought

STANZA XXI.

Pugnavimus ensibus,
Hoc ridere me facit semper
Quod Balderi Patris scamna
Parata scio in aula,
Bibemus cerevisiam
Ex concavis crateribus craniorum.
Non gemit vir fortis contra mortem
Magnifici in Odini domibus,
Non venio desperabundus
Verbis ad Othini aulam.

STANZA XXIX.

Fert animus finire,
Invitant me Dyfæ
Quas ex Odini aula
Othinus mihi misit
Lætus cerevisiam cum Asis
In summa fede bibam
Vitæ elapsæ sunt horæ,
Ridens moriar.

There is scarce any need of adding, that our Wednesday received that appellation as the day consecrated to Odin or Woden. Thursday, as the festival of Thor, the son of Odin.

brought the Scandinavians to believe, that salvation immediately depended on a person's shedding his blood; and that a sick patient, when near dying, should cause himself to be wounded, and not slightly, in order to his appearing bloody before the face of his deities. Odin acted up to his doctrine; and the Scandinavians, after his example, sought the highest pitch of happiness and pleasure, in slaughter and dangerous havoc. Their poets frequently say, Our warriors go to death with a smile, they face danger with transport; they, though they fall in battle all over wounds, expire with triumphant looks. A northern chief in his last moments thus exults: "*What strange new joys rise up within me! I am dying. I hear Odin's voice; the gates of his blissful palace open to me: the half-naked maidens meet me with a smile, lovely creatures! a sky-blue scarf heightens the enchanting whiteness of their complexion! Behold they welcome me with the skulls of my slain enemies filled with elevating beer.*" He fell, laughed and died, is an epitaph mentioned in an Islandic Chronicle; but what all modern men of honour will not subscribe to, a warrior being flung in wrestling, and his conqueror

thing else; but what they most despised, was shew and effeminacy. Their very women learned to handle their weapons. A princess, who with her own hand had killed a lover, as a chastisement for his too great freedom, was looked on with a kind of adoration. A young man could scarce meet with with a woman

tion: "I rejoice to die with glory, and any death is preferable
 "to an infamous life like thine." The fourth was longer and
 more singular in his answer: "I only desire you, speaking to
 "*Torchill*, to cut off my head expeditiously; for it is a question
 "often agitated at Jomsbourg, Whether any feeling be left after
 "the head is off; therefore, see I hold this knife in my hand;
 "if, after my head is off, I point the knife towards you, that
 "will be a mark that some life still remains; if I let it fall, be
 "that a proof to the contrary; so now determine this contro-
 "versy." *Torchill* severed the head at one blow, and the
 knife, as was natural, fell out of the hand. The fifth shewed
 the same tranquillity, and died in bantering his enemies. The
 sixth said, "*Torchill* strike me in the face; I will remain im-
 "moveable, and do you observe if I give any sign of fear, or
 "so much as shut mine eyes; for the Jombourgers are accus-
 "tomed not to stir even at the stroke of death, and we have often
 "practised it among one another." The seventh was, says the
 Historian, a young man in the flower of life, and very beautiful:
 his light hair resembled silk, and hung in curls on his shoulders.
Torchill asked him what he thought of death.—"It is welcome,
 "only see that no slave touches my hair, and that it be not be-
 "not besmeared with my blood." *Northern Antiquities.*

man who would accept of him before he had given public proofs of his courage. A king's son could not decline a duel with a peasant, it having the sanction of religion itself, from a persuasion, that he who came off victor was undoubtedly in the right.

This way of thinking, and the achievements consequential to it, were transmitted to posterity in the first rudiments of Scandinavian poesy. Boys were carefully taught these songs, that their impressible hearts might be early accustomed to the knowledge and imitation of heroic feats ; and prodigies not inferior to those which accrued from them, do I expect from the immortal lays of the Brandenburgh Tyrteus, and the glowing songs of his Swiss brother.

The like spirit introduced itself among the ancient Germans. Their youth rushed into the thickest dangers, with the sole view of being celebrated by their bards. He who had eminently distinguished himself, was deified on his decease, and his descendants raised to a level with princes, besides great gifts and parcels of
land

land settled on them ; and to hold their honours whilst they lived becoming such ancestors.

Among the Franks, a beautiful young woman never bestowed her inclination, but on a man of singular valour, who, to signalize both his merit and the ardour of his love, makes it his first business to seek an opportunity of exercising his arms. Without having taken prisoners, mounting a dangerous activity, driven the enemy from an important post, there was no hopes of success in courship ; the women chusing rather that their lovers should die sword in hand, than turn their back. Germany every where resounded with the harsh din of arms ; the banner of renown waved over every tomb ; and even now, every worthy German walks with an inward reverence over the fields which cover the remains of his great ancestors, and in the forests, where their reputation still as it were hovers about the mossy oaks.

Could the northern people amidst such sentiments, depart from that exalted self-esteem which their codes, their religion, their poets inculcate,

culcate, by so many motives so strongly urged. If their fathers have not transmitted to them any great fondness for civil reputation, yet do they inherit from them the noblest examples of firmness and courage, and spirits glowing with emulation.

Among the most valiant nations, pride in the military reputation of their ancestors was the principal incentive of their courage. The children of the Huns were seized with a kind of phrenzy, at the relations of great feats performed by their ancestors; and the hoary fathers would shed tears on seeing that they could no longer hope to equal the juvenile vigour and ardour of their vegete offspring. The Japanese were once a martial nation, fond of glory, and illustrious enterprizes, and of signalizing their contempt of death. Their most ancient families were even observant to recommend themselves by a graceful and majestic demeanor. The pride arising from the military reputation of ancestors, was fomented in them in their early youth; their education was chiefly calculated to implant ideas of courage and heroism.

roism. War songs and triumphant hymns, were the first harmony to which their ears were accustomed ; and one great task in their schools was to transcribe the exploits of their heroes, and the histories of their ancestors, who, on some commendable occasion, had devoted themselves to death.

This pride it was which likewise animated the ancient Swissers to face any dangers of war ; they with unshaken intrepidity trod on the necks of their numerous enemies ; a handful of rustics wrested their liberty from the powerful hands of their oppressors. The memory of these rustics called aloud in the hearts of the brave Bernians at Laupen ; that small corps took the field, determined to die becoming the Helvetian glory ; crowned with vine leaves, and celebrating the authors of their freedom, they encountered and routed their haughty enemies. It was to the memory of those rustics, that Austria owed its shameful defeat at Sempach, in 1386, where the Austrian army consisted of 4000 choice men, among whom were many eminent nobility ; the Swiss did not exceed 1300, and
ill

ill armed ; but their native heroism prevailed over better weapons, and dexterity and numbers. Here it was that Arnold Winkelried performed an action which deserves the perpetual veneration of Swisserland. Seeing the Austrians were not to be broken, because being armed from head to foot, they had dismounted, and forming a close batalion, presented a front all iron, and bristling with pikes and lances, he formed a scheme to sacrifice himself for his country : *Friends said he, I am now going to give my life to procure you the victory ; I only recommend my family to you. Follow me, and act in consequence of what you see me do.* Then drawing them up in the form by the Romans called *cuseus* a wedge, and placing himself at the point of the triangle, he marched up to the centre of the enemy, and wresting their pikes from several, cleared a way for the Swiss to break into this iron batalion, who being incumbered by their armour, the Swiss obtained a complete victory. In this battle fell, besides the duke of Austria himself, above half of his army. The memory of these rustics inflamed the hearts of the twelve hundred

Swissers,

Swissers, who, not far from Basle, attacked forty thousand French, and disputed the victory with such obstinacy, that the few remaining perished under the ruins of a church, which, after their retreat into it, was set on fire. The memory of these rustics actuated in the hearts of our fathers, who, at Murten, drove the Burgundians as whirls sand. The memory of these rustics, while their progeny was not yet degenerated, was productive of a thousand immortal actions, which gained them the confidence of princes, the admiration of Europe, and an honourable peace with foreigners*. To cultivate

* Louis XI. while dauphin, was witness of the prodigies of valour they performed at the battle of St. James, near Basil, and he then formed the design of strictly engaging in his interest so intrepid a nation. The twelve hundred brave men, who on this occasion first defeated the vanguard of the Armagnacs, which was eighteen thousand strong, afterwards rashly engaging the body of the army, eleven hundred and fifty-eight were killed, and thirty-two wounded. Twelve men only escaped, who were considered by their countrymen as cowards, that had preferred a life of shame to the honour of dying for their country. But besides their terrifying the enemy, and preserving Switzerland from a ruinous invasion, they did it great service by the glory they acquired by their arms. A reputation for an inviolable fidelity is

vate peace, the Swiss in their grant of troops, make it only defensive; those in the service of France never cross the Rhine to attack the empire. The brave Daulhoffer, commandant of a corps of 200 men in the French army, and of which his four sons formed the first rank, on the general's insisting that he should cross the Rhine, and march into Germany, he, without any further ceremony, broke his pike, and returned to Berne.

Thus the pride arising from the honourable commemoration of valiant ancestors, is an inexhaustible source of magnanimity, and the surest preservation against sloth and degeneracy.

C H A P.

not less advantageous to that nation, and it has in all times been careful of preserving it. The canton of Zug punished with death, the soldier who discovered the duke of Milan to the French, when to escape them he had disguised himself, and walked in the ranks of the Swiss marching out of Novara.

Z

C H A P. XIII.

Of the pride arising from the reputation acquired by a people in arts and sciences.

BY this pride is to be understood, the high estimation a nation forms of itself from the acknowledged superior talents of its ancestors, or as being themselves possessed of such talents. This self-esteem is the natural consequence of the high idea entertained of arts and sciences, and their happy influence on the soul. By them is the mind developed, the circle of its operations enlarged, its mode of thinking refined, and every latent spark of genius kindled. A mind thus enlightened, sees into the universal errors of nations, the prejudices and illusions of all ages ; to it, and to it alone, is known intellectual goodness, beauty, and truth. Like a superior essence looking down from heaven on us, tranquil it beholds mankind still wandering in the darkness of error ; and many their deflections amidst the tempests raging in this sublunary scene.

The

The *Ensemble* of sciences teaches the soul a sense of its most proper greatness, and fills it with disgust for laurels stained with human blood. Darius was conquered, and Asia had been subdued, when Alexander wrote to Aristotle his preceptor, *That he had much rather surpass men by knowledge and penetration, than by extent of dominions.* He had likewise years before said to Diogenes, when standing before his cask, *Were I not Alexander, I could wish myself Diogenes.*

This noble sentiment of ancestral glory, spreads itself through a whole nation, when noted for having produced a great number of eminent personages. The memory of worthies who have lived for their country, well disposed minds hold in equal account with the memory of heroes who have died for their country. Every nation values itself on those of its literati, philosophers and artificers, who having paid the tribute of death, no longer excite the public envy. The nations who entertain the highest notions of their great men, are often the very last

last in paying them a due regard when living*. It is only for those, who being already confined to the grave, stand no longer in any body's way, that such an esteem is to be expected which envy will no longer prey on. With these limitations, the fame of a nation may be termed the product arising from the reputation of some individuals to the general mass of genius of all the natives.

They who have enlightened their country by their talents, exalted it by their philosophy, embellished by their genius, may be said to have carried their nation's name on their shoulders to the most distant countries, and the remotest posterity ; that after the period of earthly existence, their more noble part lives and operates ; and unimpaired by long succession of time, becomes an inheritance to all nations. The impresses of their great souls are admired in monuments left to us for our admiration and instruction. In them still breathes their genius, there

* Seven wealthy towns contend for Homer dead,
Thro' which, when living, Homer begg'd his bread.

there still blazes patriotism's sacred fire; from thence it communicated itself to the breasts of those great personages, who have adorned their country in succeeding ages. Still may those monuments emit a spark which may revive pristine sublimity of sentiment in a languorous progeny, that it shall pant after the inheritance it had forfeited; and, in the admiration of its resplendency, press forwards to the recovery of it.

The Greeks were sensible, that for consolation in adversity, deliverance in dangers, the extension of their reputation, and the glory of their actions, they were entirely indebted to their literati. Many of the Athenians, who, being taken prisoners in Nicias's unfortunate expedition to Sicily, were made slaves of, owed their preservation, or at least their well-being, to Euripides, whose verses they used to repeat to their masters. In such celebrity were the Grecian genuises, that some Grecian envoys coming to the king of Persia, the first question he asked them was, *How the poet Aristophanes did?* Had it not been for the father of poesy, all Achilles's fighting would not have rescued his
name

name from oblivion. Ptolomey Philadelphus, whom his courage and probity raised to the throne, being full of the Grecian spirit, so improved his capital Alexandria, that it became the metropolis of arts and sciences. The museum he founded, was the most ancient and most splendid temple ever raised in honour of the sciences, and in it he settled many professors, all of distinguished abilities. He made it an asylum for persecuted philosophers; and in their panegyrics, found a surer path to glory than all his ostentatious predecessors, who, with their pyramids seemed to brave Heaven, and insure a name beyond decay.

Rome sacrificed conquest to literature, and relinquished military glory for the more humane reputation of arts and sciences. What if the arms of that powerful people, had subdued Greece, yet was Greece able to shew the Romans, that greatness of genius raises the slave above his master, and that it is not only at the head of victorious armies, and on the ruins of demolished thrones, this greatness is attained.

The

The fall of the Republic seemed to strengthen the interest of arts and sciences. The world submitted itself to the arbitrary will of one lord, and the tyrant Augustus, as disgusted with bloodshed, became a munificent patron to the muses. He delights to hear Virgil read his poetry to him, and when the poet was spent with reading, no less a person than the first minister of state relieved him, and once when reciting his lines on Marcellus, a deceased son of the emperor's, Octavia, his consort, fell into a swoon, and Augustus himself was moved to tears*. The same emperor had pitched upon the poet Horace for his favourite, but Horace had the resolution to decline that brilliant honour. Rome, even in its shackles, was still great in its geniuses. Their fame was the fame of the state, and the people's pride.

The honours paid to those who distinguished themselves by their genius and literary abilities, was

* The lines are from 860 to 885, book VI. of the *Æneid*, and the empress farther presented him with ten sesterces, between eighty and ninety pounds for each line.

was the most exuberant germ of great men, both among the Greeks and Romans. In the Ceramicum * at Athens, were erected statues of its illustrious citizens. Greece was every where full of such honorary remembrancers. Their reputation on all sides presented itself to the mind, which in consequence, burnt with impatience to deserve the like memorials. The graves seemed to open, and shades of the dead to return on earth, to animate the Roman youth in the pursuit of the beautiful, the just, and the grand; and accordingly the impulse of honour beat strong in them, when they saw the statues of their great fore-fathers drawn in procession to

* There were two places so called at Athens, one within the city, and containing innumerable buildings, as temples, theatres, porticoes, &c. the other in the suburbs, and which besides being a public burial place, contained the *Academy*, and many other edifices; Athens was likewise famous for its constitution and police, concerning which their legislator, Solon says:

*What pow'r was fit I did on all bestow,
Nor rais'd the mean too high, nor press'd too low;
The rich that rul'd and ev'ry office bore,
Confin'd by laws would not oppress the poor,
Both parties I secur'd from lawless might,
So none incroach'd upon another's right.*

Potter's *Archæologia Græcæ*.

to dignify solemnities, amidst acclamations of praise.

Never is a nation more powerfully stimulated to the love of science and virtue, than when it views domestic patterns of this kind with a generous pride. Every nation owes esteem to those by whom it has been enlightened and amended. It will honour even the images of them, it will celebrate their memories, and every heart will glow with a fervid desire of such honours, and the magnanimity which has deserved them. Accordingly, the pride arising from the thought of pre-eminence in abilities and talents, over other nations, was especially prevalent among the Greeks and Romans.

Athens, so early as under Pericles, raised the astonishment of its neighbours, by the masterpieces of its literati and artificers. Pericles perpetuated the memory of his heroes, by Phidas's creative hand; it was he who, by his eloquence, carried the Attic spirit to its highest flight. He was the very soul of Athens. There is no reading Pausanias's travels, through that beauti-

ful country, without a ravishing impression of the most exalted ideas. The reader is transported with the descriptions of its multifarious master-pieces; and exquisite productions of architecture, sculpture, and painting, embellishing every corner of Greece; all conducted under a masculine and judicious taste. Greece, during a long succession of centuries, brought forth in all the several branches of the sublime, men who prompted by a creative genius, struck out of the common path, and gained immortality, through ways before untried. To exalt their souls and enlarge their knowledge, the love of truth, and desire of perfection put those great men on very long and hazardous journies. Even the vestiges left by the Romans in three parts of the world of their grandeur, and their thirst after endless glory, are, together with their religious reverence for the memories of their great men, so many evident marks of their pride.

Italy, England, and France, have of late come nearest to the Greeks and Romans, in a just estimate of their own merits in arts and sciences.

The

The Italians are certainly well grounded in that pride, as built on the renown of their nation for arts and sciences. No sooner had the Italian cities set up the standard of liberty, when from the gloom of a Gothic chaos, issued that light which had formerly irradiated Greece. The ardour of these revolutions impregnated all arts and sciences, and produced immortal pieces of every kind: Florence, liberal of the wealth accruing from an extensive trade and flourishing manufactures, and actuated by that desire of honour which is the concomitant of genius and the parent of great designs and actions, affected every kind of glory. Europe beheld the patriotic, political, and military virtues revived, together with the arts and sciences, the sources of which the Barbarians had so long destroyed. Florence, both before and under the Medicis, was Athens in its meridian of prosperity. Italy, now so priest-ridden, is of all the states in Europe, that where the fine arts first found objects for application and encouragement, emulation and recompence. From that city have ever come the first sparks which prefigured and produced the greatest returns of light.

The

The Franciscan monk, who was elevated to the papal dignity by the title of Sixtus V. did more for the embellishment of Rome, in his short papacy of five years, than the renowned Augustus, during a reign of forty years, and with all the riches of the world at his command. From Italy were acquired those sciences, which have proved a fund of such glorious advantages to Europe. It is especially to Italy that we owe the fine arts and good taste, in setting before us so great a number of inimitable specimens.

The veneration of the Italians for great men contributed greatly to the formation of them. Florence is full of monuments erected to their memory, both by the sovereigns of the country and private persons. The celebrated Viviani's house in the neighbourhood of Santa Maria Novella, is a monument of his gratitude to the illustrious Galileo, whose scholar he likewise every where took a pleasure in saying he had been.

The front of this house is adorned with a busto, in bronze, of that restorer of the most sublime

sublime sciences, and between the windows are the dates and accounts of those discoveries with which Galileo enriched those sciences.

The Florentines carry their reverence for the monuments of the golden age of science so far, that it is accounted sacrilege even to cleanse, scrape, and polish those statues which are exposed to the open air, and the incidents of the streets and squares. Three hundred and three score public statues, which present the traveller with a spectacle not inferior to any Pausanias saw in the most splendid cities of Greece, are left to the inclemencies of the seasons, and to the discretion of the people, who, which I fear is more than can be said of any country but Italy, venerate them as relicks.

This respect, which is hereditary, and even universal, especially in Florence, has its principle in a taste for fine things, and that proceeds from a daily custom of seeing them admired, and hearing them praised. A lady of Rome, or Florence, will hold forth as pertinently on works of *virtue*, as any professor in Germany on his science.

The

The Florentines in their respect for whatever has any connection with their country, are like the ancient Athenians. In their eyes, Florence is, with regard to all Europe, what Athens was in Isocrates's celebrated panegyric, comparatively with all the other parts of Greece. They not only see in Florence, the most excellent productions of all kinds, but by something of a bias towards vanity, all they see elsewhere, is mere rudeness and barbarism. They are the men, to whom belong every ingenious invention and masterly performance.

Among other indisputable instances of the barbarism of foreigners, the Florentines make themselves very merry with a story of a Russian nobleman, when viewing baron Stosch's *museum*. The librarian, among other curiosities, shewing him a bust of the baron, said, *This is a bust of my lord, Ab!* (answered the Russian, with the *mein* of a connoisseur) *so antique*.

But Italy, once the queen of the world, is now the field of battle, and the prey of nations
formerly

formerly its slaves ; once the nursery of all arts and sciences, is now accused of sleeping over its withered laurels, and of being fallen from that lofty reputation to which Columbo and Galileo had raised it ; the former by his discoveries of new worlds on earth, and the latter in the aerial expanse ; if the seeds which produced those men be still existing, yet are they now uncultivated and torpid, not yielding so much as any shoots or leaves. The Italians, for a century past, are no longer the same people ; they have in the performances of their ancestors, master-pieces and models of good taste before their eyes, but those valuable remains have lost all their influence on them, no longer inflaming the genius, or awaking any talent. Italy, now, instead of being visited by travellers, for the sake of its inhabitants, is visited only for the sake of the places which they inhabit.

These reproaches, however, are excessive, and to Italians the more unpolite and offensive, few nations being so sensible to the esteem of foreigners. In philosophy, mathematics, natural history, medicine, and the fine arts,

arts, Italy rivals France and England. Most Italian academies are now intent on rescuing the sciences from jejune discussions, and applying them to the necessities of mankind. The nobility and dignitaries of the church account it not in the least unbecoming their dignity, to lay themselves out in surpassing each other in every kind of human science, whilst in the mean time, the commonality at Rome, and all over Italy is without knowledge or principle, and their only instruction is now and then the punishments of malefactors. A taste for solid studies is spreading all over Italy; many authors write with singular freedom, and their thoughts deviate greatly from the old standard. The latest Italian philosophers have broken the fetters of the hierarchy and despotism, with a boldness scarce to be paralleled. He who has perused the *Riformo di Italia*, a new production, by a nobleman; the immortal Beccaria's *Treatise of Crimes and Punishments*; the *Coffee-house*, an Italian weekly paper, compared with which the celebrated English *Spectator* appears to be written only for frivolous women; *Reflections of an Italian on the church in general*; the regular and secular

secular clergy and the Pope, will be ashamed at having even imagined that genius was extinct in Italy.

The English are as eminent in all sciences, and I could almost say in all arts, as men can possibly be, withal it is very apparent that they are highly sensible of the superiority; and the honours which they liberally shew to their distinguished countrymen are a convictive proof how much they value themselves on their merits.

There is no country on the face of the globe where they so far divest a man of his birth, his rank, and every thing which is not inherent and personal. In Germany, the question concerning a stranger is, *Is he a nobleman?* In Holland, *Is he rich?* But in England it is asked, *What sort of a man is he?* A noble of the first rank complained to Henry VIII. of the painter Holbein having affronted him, to which the king answered, *No more of your complaints against Holbein; of seven ploughmen I can at pleasure make as many lords, but to make one*

B b

Holbein

Holbein is beyond my power. Even a minister of state in England, is a kind of an intermediate being between angel and beast. My lord Chatham is eagerly deified by some, and as virulently bespattered by others; and yet no where is merit less made a crime of than in England. This people, though so outrageously turbulent on any suspicion of a scheme against liberty; readily lays aside enmity, sect, and faction when great talents are to be rewarded. Under the same roof where are interred their kings, lie their geniuses. The remains of an actress, for whom, in France, a lay-stall would be thought good enough, in England are deposited among the chiefs of the state. Newton whilst living, had extraordinary honours paid him in this nursery of great men; and was interred with regal pomp in the stately repository of fame among the great and the learned, and even among crowned heads. Accordingly, the nobility of this kingdom, invited by the honours paid to eminent geniuses, have, in all ages, interlaced the palm of sciences with their coronets; and in their daily intercourse the most abstruse or important disquisitions are as customary as disputes

putes about a new head-dress or a ragout, in France.

The English are more knowing than other nations, only as being more free; for that spirit of liberty of which most republics have not so much as an idea prompts the English ardently to apply themselves to the sciences, discuss the interests of nations, to be ever taken up with great objects, and ever doing great things. Their acquirements and their perspicuity dispel detrimental prepossessions, and overthrow all illicit power; it is only a legal authority wisely conducted, which can stand their researches. Most free nations are but superficial thinkers; whilst the English, their wings being unclipped, range at will through the infinite expanse of contemplation.

A sense of national merit in the sciences often shews itself among the French, and it is what they are most justly entitled to. We are too much accustomed to view them only in a frivolous light, whereas much more matter do they afford for panegyric than for satire.

The

The geniuses of the French, at this time, may be stiled transcendent ; they seem formed for every thing becoming man ; they measure the heavenly bodies, and have a most impressible sensibility ; they improve the most abstruse sciences, and draw tears from our eyes for imaginary distresses. All their writings abound in beauties scarce imitable. Order and method, energy, and nature, perspicuity and propriety shine with mingled rays, nothing superfluous, nothing trivial ; every thought is exhibited in its most affecting light. As to that most valuable science of being at once both scholars and men, no nation can be offended at the French being recommended as models ; the midnight lamp sees them at their lucubrations, yet has pedantry no place in them.

It is the French, particularly, who have decked out the sciences in Attic elegance. Their drama must in the whole be allowed, to surpass every other, and for the most agreeable and beneficial of all arts and sciences, sociality and good manners all nations yield the palm to them.

them. They have brought natural history, politics, commerce, the finances, and likewise painting and sculpture, nearly to their utmost point of perfection. The numerous employments and rewards for men of learning of all kinds, give France a very great advantage, as inciting diligence and endeavours after superiority, and thus have been greatly conducive in raising France to the preeminence in which it stands for astronomy and the art of war. Philosophy daily gains ground among them. At present, men indeed think on every thing, and the French as much as any men whatever. It were to be wished that their geniuses, did not carry their complaisance so far to a sex which can give a value to trifles, and stamp a ridicule on what is really great; to a sex which is welcome to the dominion over hearts, if it will but leave us the direction of the mind.

There is farther another kind of rational self-esteem, of which, though arising from the noblest principles, the benefit is very often misunderstood and abused, yet manifestly productive of every thing great, and many advantages. I mean

mean the spirit of liberty, which English writings have transfused into the hearts of the French, and impart to a Parisian philosopher in his lofty mansion, that just and necessary pride, which comports with the freedom and dignity of his profession. This spirit does honour to mankind, and is a relief, when used in a proper manner, to clear the intellectual eye from the motes of prejudices. The English look on the French as a nation of slaves, but this is really ridiculous; a body of French before the throne are not less free than the most free Englishmen; and some of the Encyclopedists are as staunch republicans as the generality of the professors of law in Holland and Switzerland; and these heroes are publicly known.

Farther, the parliaments of France do, with a manly and free eloquence, display and ascertain their monarch's true interest; they lay before the throne, the affections, blessings, and requests of all ranks, that from thence, safety, peace, and prosperity, may the more readily flow down on the palaces of the great, and the cottages of the poor. Their hearts sink not under oppression,
their

their minds are ever employed on great and sublime subjects, and ready to forfeit their personal liberty, their substance and places, rather than betray their zeal for truths of public advantage. This kind of freedom consists in the free use of their knowledge and abilities ; it arises from philosophy, and not from the form of government, being much more noble, as springing from a more noble source. Thus a nation can hardly exceed in valueing itself on free-thinking and free-speaking, not as being allowed, but as really being not allowed such freedom.

Thus the national pride arising from the merits of its great men, with regard to arts and sciences, is just, and pregnant with many advantages whilst keeping within due limitations ; for as promotive of true philosophy, it expels superstition and ancient prejudices ; and the greater the ferment among the several principles and opinions of a nation, the better the spirit of liberty thrives.

CHAP. XIV.

Of natural Pride arising from the Form of Government.

AS we view the ruins of an ancient temple, with an eye of reverence, so the ancient laws and regulations of a state, to the very smallest remains of freedom, make a similar impression on the mind.

The pride arising from the national form of government, is a sense of the superior value of that constitution. A violent, heady, untractable temper cries up for democracy; he who is fond of honour declares for monarchy. A common mind gives the preference to that form where the political constitution is most pregnant with personal advantages to himself; a generous spirit espouses that form of government which he sees most productive of public happiness. In general, most, and in my opinion, the best grounded pride, is in those countries

tries where a man depends most on the discharge of his duty, and least on men, that is, where every one retains, as much of civil freedom as comports with the tranquil subsistence of society.

Every government finds it a matter of extreme difficulty to raise in the subjects a proper sense of its superior worth; yet it seems no more than natural for a subject to love and regard the form of government of his country as both divine and human laws, always recommended it to their respect. A reasonable man generally finds himself happy under a moderate government; every spark of inward complacency irradiates every thing round him. The best governments are not seldom the most complained of, for the great advantages of laws and ordinances are without any external glare, indeed scarce visible to a superficial eye; whereas the most minute evils, and some such are inseparable from all governments, strike the senses, and, magnified to terrifying scare-crows set the inconsiderate people a-madding.

Under the shelter of the public liberty, the subject is happy, both in common-wealths and in monarchies; in common-wealths by right, in monarchies, accidentally; but in all states, where good laws are a check on the authority of men, or where a good prince is the law.

C H A P. XV.

Of Republican Pride.

PRIDE prevails in all republics; but when I talk of the pride of republics, I mean no such republics in which Diogenes's lantern would be wanting to find a republican. With me, a republican is he whose predominant principle is the love of freedom, of his country, of the law, and a detestation of despotism. Others may be of a different opinion, and they are welcome. I am, however, very far from denying that there are noble republicans in monarchies, and fordid souls in republics, if unfortunately my idea of a republican be true.

Pride

Pride in republics rests on the advantages of freedom, equality, and security; freedom is that state of man, in which no outward force restrains him from putting his good designs in execution by just measures. The will must be subject to our reason and equity, for we cannot will any thing without a motive. If man, in a state of society, wills any thing evil, he is ever opposed by a power which, if he listens to its voice, diverts him from the execution of it; but this power does not take from him his original right; freedom, in a social state, goes no farther than a right to satisfy our real necessities in a manner which injures no other; did it indulge us farther, it would be licentiousness. This idea of freedom perfectly accords with the state of a republican; he wills whilst the law does not oppose his will.

Mules travel on safely along the brink of a precipice, if left to themselves; now this is not the good fortune of man; for without laws, liberty would scarce subsist in the social state. The will is far from being always directed by reason and propriety; the very laws themselves
are

are not unfrequently found insufficient to keep man within just limits. On this account all republics have invested a number of citizens who have deserved well of their country, or who are thought worthy to serve the country, with the care of attending to the laws, carrying them into execution, and making such alterations in them as the change of circumstances requires. Liberty, thus, does not consist in having no superior power on earth, but that this superior power shall not depend on the unconditional will of a single person. Where the arbitrary will of many is the supreme power, there must always be laws, that one may not controul all the rest; and where there are laws, the greatest person in the country is only the first subject; and where no body is exempted from subjection to the law, there, no body is slave to another.

The freest constitutions have ever required the strictest submission, liberty being maintained by a steady maintenance of the laws. At Sparta, that the subjects might be accustomed to

to obedience in the most minute and indifferent things, the Ephori on their entrance into office, ordered proclamation to be made, by sound of trumpet, that every Spartan have his whiskers cut off; for all their laws were to meet with the same ready and exact compliance, as that, by which a young man was authorized to ask an aged man, who had a young wife, his permission to get him a child.

Thus republican freedom leaves man so far possessed of all his original rights, as consists with the welfare of society. The deliverance from that lamentable situation, where a man, debased from his natural dignity, is a slave, not only from his will, but because he must, opens the mind, enlarges the ideas, strengthens the soul, and imparts fire, boldness, and energy to every thought. He alone truly breathes freedom, who abhors all chains, from the golden ones worne in the courts of kings, to those of republics, which do not so much as admit of any gilding. A worthy soul, at court, soon or late, breaks out into this wish: *Freedom! Freedom! with hard fare!* this vivific freedom produces

produces a certain artless eloquence, on which depend the most important civil and political concerns, it being the most effectual instrument, either to appease or stir up the multitude, or to convince them, and often to prevail with them, without any thing of conviction. Freedom extends its benign influence even to philosophy, as they best promote the truth, who freely display it in its nakedness.

Equality, farther, is held to be an advantage belonging only to those republics where every one is, by law, capable of the first employments of the state, where the disposal of them is in the hands of the people, without any being hereditary. But the system of absolute and legal equality among men is visionary and pernicious; society is to estimate men only in proportion to abilities for the public good, and this proportion does not keep pace with the number of men, that is, the number of geniuses falls greatly short of the number of citizens. A single citizen who has saved his country, is of greater value than a hundred thousand vulgar citizens, and what he says ought to carry as much

much weight. Therefore, by legal equality, I understand in general, that happy state in which every citizen is equally secured from all violences, and naturally values himself on his having nothing to apprehend from any of his community.

The same equality is still observed in all free countries where the commonality stand in no servile awe of the great, yet punctually obeying the laws, both being subject to them; where a man is not accounted a malefactor, for being under a grandee's displeasure, and where even the poor enjoy the rank of a man. The founders of the ancient republics, accounted equality to be of such indispensable necessity, that they divided the lands in equal proportions to every citizen; a powerful expedient for encreasing love and fidelity towards one's country; but to talk of it in our times, is building castles in the air. Formerly it was looked on as a crime against the state to affect too great personal consideration, as certainly, where one single person is come to be above the laws, on him, must all others be dependant. The sole intent of the

Ostracism

Ostracism was to secure Athens from the men of parts lording it over their inferiors *.

From such a cautious principle it was, that the Venetians actually passed a capital sentence on a magistrate for having only by a word or two appeased a most violent tumult, saying, *He who could so easily appease such an insurrection might likewise raise one*, and on the same account, we see that in some modern republics, nobility, opulence, and capacity, have been animadverted on as crimes. A great man instead of having for antagonists only persons intitled to competition, finds an opponent in every dunce. Accordingly a peasant of the canton of Apenzel said to a friend of mine, the worthy Dr. Hirzel, *Those people* (meaning the inhabitants of a certain republican city) *have cut off one of their fellow citizen's head, purely because it was the only head among them.*

Even

* A punishment among the Athenians: banishing for ten years those who by their wealth, merit, or interest, might be tempted to aspire at the sovereignty. This penalty reflected no disgrace on the exile, neither did it deprive him of any of his effects. It was called ostracism, from *Ostreon*, an oyster, the citizens writing the name of him whom they were for banishing on such shells. *Swift.*

Even amidst the greatest legal inequality of rank and authority, some modern republic maintain the greatest external appearance of equality. The leading men behave towards each other, as if they were all equal in nobility, in estate, in understanding, in knowledge, and in virtues. Merit, unless defended by a high station, is every where the butt of envy. Whereas those gentlemen, one and all, treat the subjects with courtesy and kindness. They all affect those beneficent virtues which are the fruits of an enlightened reason, and act up to the sentiment of chusing to rule over free and happy men, rather than tyrannize over a herd of slaves. The view of instituting at Venice that scene of revelry, the carnival *, was purely to shroud for some months in the year, the great inequality of conditions in that republic, under masquerade habits of a similar appearance. Cosmo de Medicis himself governed the Florentines, a people who valued liberty above every

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* The carnival begins on Twelfth-day and lasts till lent; feasts, balls, masquerades, and such exhibitions are common at this season, but Venice is the place where the carnival reigns in its glory.

thing else, without any distinction from the other burghers, or according to his own expression, in a cowl.

The best grounded self-esteem of a republican rests on a certain sense of his security, an advantage, however, not always found in democracies. A suspicious freedom is generally a forced state, in which human nature cannot long subsist. This safety was wanting even among the Greeks, where every thing being carried by the humour of a haughty, blind, and passionate multitude, ever in extremes, and execrating what they had the day before extolled to the skies. But the learned, the polite Athens, was the place which chiefly failed in this important advantage, the power of the commonality there knew no limits. Magistracy was an empty name, orders of the council were despised, and the decrees of tribunals reversed, when not agreeable to an insolent multitude, whose meetings were very often only a solemn summons or formality to do wrong.

In mixed republics personal safety stands on
good

good ground, and particularly in the aristocratical, which, by the stability of their laws, and the rank, dignities, and splendour of their great men, most coincide with a tempered monarchy, and thus are preferable to all other republican forms. Under such a constitution, justice is done to all ranks and stations ; accordingly, it is only on the other side of the Alps, law being there either sold or too expensive, or too slow, that the poniard and pistol are made use of. Every one is master of his own substance, and accounts himself happy that it is for himself he tills his ground and without paying for that freedom, which in other parts is obtained only through exorbitant imposts. He is accountable to no one for his income, or for his way of spending it ; so every citizen may be very easy about the will and pleasure of any single person however his superior. Accordingly, never does a republican swell with such complacent pride as when looking down on a despotic state, where every thing depends on a single will, often depraved by such an excessive power.

In states despotism is like malignity in distempers.

pers. In some it is the malady itself; in others, an adventitious exacerbation. But, in general, every individual is in danger of becoming a despot, if in his power, man being too fond of setting up his will for law. A desire of commanding over our equals is the predominant passion of the human soul. Ambition infects all, but mostly the weakest. Every republic would soon be under the yoke of a despot, when once become so mean-spirited as to shew a servile submission to any single individual. Instances are not wanting of petty states, affecting to be zealous assertors of liberty, but of which the collective national bodies, such as they were, have tamely truckled to the will of a single person, have accounted despotism an hereditary right, and even looked upon it as a fee-tail, a tenure, descending even to women in failure of male-issue, but one may see with half an eye what stamp they are of, who take a pleasure in molesting, ridiculing, and thwarting irreproachable patriots, and who, with a supercilious sneer, give the name of rebel to those who dare espouse the constitutional liberty, even in a free country.

But

But I hear mean only that despotism which, surrounded with guards, is seated on the throne, or very near it, whilst in the mean time all the subjects must bow to an iron sceptre, and comply with principles and measures, however oppressive.

In such countries, the despot alone has a will, accordingly he does whatever he wills, and what he wills is sure to be injurious to the rights of mankind. What he desires must be lawful in the eyes of God and man, yet are his desires generally illicit. Cambyfes, Cyrus's successor, being disposed to marry his own sister, consulted his lawyers whether such a marriage was permitted by law? These sages being endowed with an acuteness, of which our days are not without instances, returned for answer, *That there was no law which permitted marriage between a brother and sister, but there was a very well-known law which allowed the king to do whatever he thought fit.*

Now, this is the whole law of an enthroned despot, or of the intermediate despots between

the monarch and the subject, or of those right honourable and honourable despots who have an unlimited power of life and death over their boors. Such a despot, unacquainted with the feelings of humanity, looks on his vassals as brought forth for wretchedness, destined to live and die under the yoke ; like cattle fed only that they may be fit for labour, taken care of when sick, only that they may be serviceable when in health, and crammed only that they may eat the better, and at last flayed to make harness for other beasts in the same yoke.

Hence the sordid appearance of subjects in a despotic state ; their small houses, their wretched furniture, their beggarly apparel, and both they and their cattle half starved : not so much as a dog in any tolerable plight. Hence it is, that scarce a single note of a bird is to be heard : silence reigns in gardens, woods, groves, and bushes, the poor birds betaking themselves to other countries from the ravages of the peasants, whose own distress puts them on every measure to make a prey of them. Hence the naked fields lie without inclosures, and it is even with
reluctancy

reluctancy and grudgingly that they are tilled. Few or no meadows, or plowed lands, or cow-houses for dunghills, a very necessary article, however coarse the sound; and instead of horses and oxen, tillage is sometimes performed only by an ass, with a he-goat or a lame cow. Hence it is, that the peasants quite wore out under the distress occasioned by the oppression of a rigid government, fall into insanity, or are driven to more fatal extremes.

How should the prince amidst the affluence, the pomp, and revelry of state, see the distress, the afflictions, the languid despondency of his famished provinces? While his revenues duly come in, little thinks he of the hard means by which they are levied; every circumstance about him conspires to shut his eyes against the tears of his people, that the most moderate complaints against his counsellors, are punished as treason against the royal person. His viziers are continually suggesting to him his power to do any thing, that he may invest them with a like power. They repeatedly assure him that his people are happy, when, at the same time, they

they are employed in extorting from them the last drop of their blood, at least the last fruits of their industry ; and if at any time, they take the abilities of the people into consideration, it is only to compute how long they can yet hold out under these oppressions, without expiring.

Such has been the lamentable case of Morocco ever since it fell under the yoke of the *Scheriffs*. The religion, the laws, the ancient customs, and instilled prejudices, all combine to strengthen the monarch's tyranny, and to make the subjects a herd of enervate slaves. The prerogative, instead of being confined to life and property, even extends to their very conscience, the emperor, as a representative of the Great Mahomet, being the director. The people, from their infancy, are brought up in a notion, that to die by an order of the emperor, intitles one to Paradise ; and the honour of dying by his own hand, admits to a higher degree of felicity. This accounts for the instances of cruelty, oppression, and tyranny, on one side, and of resigned slavery and misery on the other.

The

The emperor is both the law-giver and judge of his people, and, when in a murdering cue, the executioner. He is likewise sole heir to their possessions of all kinds, leaving the next relations no more than he thinks fit. He, however, in spiritual things, allows the Mufti a shadow of authority, and to his meanest subjects, a right of entering a process against him ; but the plaintiff who makes use of that right, is always found to pull an old house upon his head.

Muley Ishmael, emperor of Morocco, with his own hand killed, or rather murdered, no less than forty thousand of his subjects ; yet he affected a very singular adherence to justice. One of his officers complained to him that his wife, in her freaks, had a custom of taking him by the beard ; the emperor was extremely provoked ; and to prevent her offering any farther insult to an officer of his court, in so respectable a part, caused every hair of her husband's beard to be plucked off by the roots. He once happened to meet another of his officers on the highway, with a flock of sheep

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before

before him ; and asking whose sheep they were, the officer, with the most profound respect, answered, *O Ishmael, son of Elcherif, of the tribe of Hassan, they are mine. Thine, thou insolent wretch,* (answered this servant of the Lord, as he is called) *I thought I was the only proprietor within my dominions!* then running his lance through the offender's body, ordered the sheep to be divided among his guards. The only good thing which Muley Ishmael appears to have done in his whole life, was his clearing the country of innumerable troops of banditti ; but this good action was strongly marked with cruelty, massacring men, women, and children, all about the neighbourhood of any place where a robbery had been committed. Muley generally gave audience to foreign ministers on horseback, in a court of the palace, surrounded by his officers bare-footed, trembling, and prostrate, and at every word he uttered, crying out, *Great is the wisdom of our lord, the voice of our lord is as the voice of an angel from Heaven.* This sanguinary prince never dismissed an envoy, without giving him a specimen of his dexterity

terity in the decollation of one or more of his subjects ; and thus concluded the ceremony.

All despots, indeed, do not act in this manner, yet do they act on the same principle, their will being the only law. I shall save myself and my readers the displeasure of borrowing my examples from the behaviour of Christian princes who, it must be owned, take more pleasure in bringing men into existence than depriving them of it ; but who, in all other respects, seemed equally lawless transgressors against humanity, one of them having taken upon himself to say, with John Galeazzo, duke of Milan, in the name of all sovereigns, that, *What he extirpated the robbers out of his country for was, for him to be the only one of the trade.*

But Asia is that part of the world where tyranny is always on foot, where, under the pretence of momentary advantages, perpetual maxims of destruction are established, whole nations are dissolved in tears, that those public pests, the great and their understrappers, may live in riotous affluence, and that governors and others
in

in high posts, may ply the country with those lashes of tyranny which they receive from the monarch. All landed property has been abrogated in Turkey, Persia, and the Mogul. A governor of a province says, *Why should not I be a wolf, I having a sheep-fold at my command.* The peasant says, *To what purpose toil and sweat for a tyrant, who tomorrow may take away from me all the fruits of my labour.* The Turkish Pachas, not satisfied in their journeys, with consuming all the provisions of a peasant, but after cramming themselves and their numerous retinue, are so inhuman as to exact from them what is called tooth-money, by way of acknowledgment for wearing away their teeth, in doing the peasants the honour of eating them out of house and home. Accordingly, travellers give us dreadful accounts of the Asiatic states. We are told that Mesopotamia once so happy, that Palestine, a country flowing with milk and honey, and the once delicious plains of Antioch, are now very nearly as thin of inhabitants, and as miserable and desolate, as the modern Campania of Rome. The distress of the latter, though the government be too chargeable

chargeable with little answering the end of government the people's welfare, is in a great measure owing to that deleterious season called the *intemporie*, which sets in about the middle of July and lasts till the rainy season, that is about the middle of October.

Civilized as China is, the emperor reigns with a prerogative truly unbounded. He represents a kind of deity. The indispensable respect paid him, favours of adoration ; his speeches are oracles, and his orders and decrees executed as if uttered from heaven. In Persia the kings commands, though issued in a fit of drunkenness, are punctually complied with. In Japan it is thought beneath the emperor's majesty to inflict any punishment under death.

No where are the vicissitudes of fortune so frequent and striking as in despotic states. In Persia, princes of the blood have been compelled to become schoolmasters. This was the only means of subsistence which the noted Kouli Chan left to several of his ministers. In Constantinople the great courtiers are hourly exposed

posed to an overthrow, and the life of him who discharges his part with the greatest success, is all uncertainty, suspicion, and terror. Under the last dynasty of Chinese emperors, princes of the imperial blood were made porters, without any distinction from other porters, only their cords being of yellow silk ; a colour peculiar to the imperial family.

A stick, in China, fills the place of the law. The paternal corrections, as they are called, of its tribunals, consist in twenty hard blows, and to which people of rank are no less subject than their inferiors : the least thing awry in words, looks, or gestures, is followed by the cudgel, and the delinquent, after a severe drubbing, kneels down before the judge ; then bowing three times to the very ground, thanks him for the care he is pleased to take of his education.

The prerogative of the emperors of China, like the power of all despots, is grounded on the poltroonery of his subjects. So mean-spirited and abject are the Chinese, that slavery is not so much as accounted a disgrace among them. A Tartar, or Chinese Mandarin, with a number
of

of slaves in his service, is very often the slave of some powerful courtier, who is likewise the emperor's slave. The Chinese are become so dispirited and insensible in their chains, as not even to retain any disposition to throw them off. Despotism is said to have been in no place so moderate as in the kingdom of *Tanjaor* *. Raghoola Naicker, who reigned in the last century, was so just and equitable that his memory is still revered, having taken from his subjects only two thirds of the fruits of the earth, and he caused private search to be made after the distressed, who might stand in need of assistance.

Thus a genuine republican cannot but pride himself in a free government, where person and property are safe when he considers that in the moral, as in the physical world, there are large and small emmets, between which reigns such a voracious rancour, that the great are never easy but when preying on the small.

CHAP.

* A province on the coast of Coromandel, with a capital of the same name ; has French, Danish, and Dutch factories. One of the best countries in the East Indies.

C H A P. XVI.

Of Pride in Monarchies.

I HAVE somewhere read that men seldom deserve to govern themselves, and that their vanity bears the sovereignty of a single person with less impatience than the equality of many.

Those are not the declared sentiments in republics, and I, throughout the greater part of this chapter, substitute the observations and principles of monarchical subjects in lieu of my own sentiments, the better to explain in what manner the monarchical form of government ennobles the heart.

By pride in monarchical states I mean the elevation of heart which runs through a whole nation, who finds itself singularly happy in the person of its monarch. The power of doing good without limitation, and that of doing evil without the will, promises a nation golden days, whilst the rulers will is directed by great
and

and good views. The glory of that European state which, beyond any other, contemplates its king, will ever surpass all other states of the earth, whilst its king is what he should be. In our times, the subject of a monarch, is by no means an abject, servile creature, unless making himself such by an absurd timidity. We see European thrones filled by benevolent monarchs; friends to the peaceable virtues, patrons of arts and sciences, and truly fathers of their people; and about them are ministers themselves deserving crowns. Monarchies of this rational temper were not to be found among the ancients; their governments were either republican or despotic. They never dreamed, that those savage times, in which a tyrant assumed an absolute power, even over every part of behaviour, would one day be brought to a period, and that a subject in monarchies would be a freeman, as in the freest republics the freeman is a subject. They knew not that it would come to be said of policed monarchies what was said of republics, that *Those the laws ruled and not men*. They knew not that under the sacred shade of prerogative, order, stability, and

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equity

equity might flourish, that property may be safe, and the subject may, without molestation, sit down within the circle of his duties, and freely practise them, while in the mean time, arts thrive, skill and industry are encouraged, and the monarch lives among his subjects as a father in his family. That a certain spirit of freedom may exist under a government solely monarchical, is a discovery due to our age. The free genius of a Montesquieu, of a d'Alembert, of a Helvetius, a Mably, a Chalotais, a Thomas, a Marmontel, and so many more French of respectable stations, besides being the strongest satire on the manner of thinking of some pretended republicans, is pregnant with as great things, and not less promotive of the general welfare than liberty itself. Under a monarchical government, all depends immediately on the person of the monarch or his prime minister. It is manifest that their manners affect liberty as much as the laws themselves; that they can make men beasts, and beasts men; that if they love generous spirits, they will have subjects, and if abject souls be more their intent, slaves will not be wanting. For ever honoured be
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the name of that excellent minister the duke de Choiseul; he directed, he urged, some of the most intelligent persons in France, freely to examine the principles of his administration, and lay before him the good and bad tendency of his measures to the public welfare of that large kingdom, and concluded with assuring them that he would conform to their advices. This freedom, made matter of request in a state completely monarchical, would, in many republics, be accounted little short of high treason against the state; it has already produced such edicts as cannot but greatly heighten the power and reputation of France, if firmly persevered in against the machinations of selfishness and envy.

All the powers of genius and the heart are put in action under a wise monarch; in a republic, the dull and phlegmatic are the best looked on, whereas of an active man of parts, it is commonly said, with less wit he would be better. His behaviour is more narrowly watched, which, from prudential motives, induces many a gallant spirit to conceal himself in an
obscure

obscure station, and reluctantly lounge away life in a painful insignificance. But under the eye of a monarch, a theatre is open for the exercise of genius, the competition of talents, and the display of virtues, all which, on the appearance of due encouragement, spring up beyond expectation. Gold itself is made no account of comparatively to arrant trifles, when these are bestowed as a pledge of the sovereign's acknowledgment and esteem. He is the magnet which attracts the greatest talents and the most exalted virtues, the gale which unfolds them, the spirit which animates them, and the center of their activity. The most extensive faculties lie dormant, unless called forth by the sovereign's munificence. A monarch cannot be said to stand on the shoulders of his nation as a conspicuous object for the regard of posterity, while not distinguished among them by his personal qualities. His people rise to an equal height with himself, only with this difference, that he stands at the head of a glorious people, and his name is, as it were, written on every forehead. The monarch's personal honour spreads

spreads through the whole nation. Every great man who by his merit partakes of that honour, though shining for himself, yet his reputation reflects honour on the monarch, who knew how to employ him. Thus a king, who understands government, centers the glory of a whole nation in himself, and with his honour is the whole nation irradiated.

Politicians have observed that the art of good government, requires but one talent and one virtue. The virtue is an affection for mankind, the talent is to employ them properly. When a king is heartily disposed to good, and with a strict sagacity makes use of the most infallible means for that glorious end, the honour accruing to him from it only returns to its first source. A prince who, by the ties of confidence and love, unites the several parts of his dominions into one single body, of which he is the soul, who promotes population and industry, agriculture and commerce, patronises arts and sciences, incites abilities and virtues to action, such a king accumulates, without its costing his people

people a single tear, or the world a drop of blood, accumulates, I say, in the bosom of peace, an immense harvest of glory, which he may be said to reap who sowed it, and they to enjoy who assisted him in the glorious toil.

This perpetual connection between the monarch's honour and that of the subject, is the chief principle of the noble pride prevalent in monarchical states. Every subject appropriates to himself a portion of the monarch's honour, as the monarch's dignity is enhanced by the honour of his subjects.

A monarch of a predatory spirit can be no foundation of pride to his subjects, whilst in their sober senses. Yet he who is in his king and country's service, may carry arms for a good or bad cause, and whether he receives the sword from the hands of justice or of avarice, yet is he not accounted a judge, nor guarantee of the project of which the execution is committed to him; his personal honour is safe, and respected in proportion to the reluctancy which the execution costs him. His singular magnanimity
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and talents may affect him with regard to their influence on public calamities, but never on such occasions will he glory in them. But if the monarch has spent the days of his youth in literary solitude, and has been made acquainted with misfortunes in the years of pleasure, and in the season of tranquil gratifications learned to be king, philosopher, legislator, hero, and man, then may the subject open his heart to the best founded pride. The genius of a nation will take a new flight, arts and sciences will improve, philosophy will be no longer mere scholastic jargon, but have young courtiers amidst its votaries. If such a prince be likewise free from those foibles which, among the great, go by the name of frolic and diversion, and which are pardonable only in those unhappy kings, on whom royalty sits uneasy. Freedom of thought will display a more chearful aspect, virtue will find an asylum, and oppressed innocence a powerful protection. The spirit of persecution would be driven to its cells, and the persecuted be avenged. Every path to glory will be open to the nation, when the monarch himself walks in those paths. If wit in his pen be tempered with
solid

solid sense, history breathes truth, and poetry shines with a glowing stile, and elevation of sentiment; favourites will be sincere, justice be the rule of politics, on his pulling from the face of falshood the mask of flattery, and from that of policy the visor of deceit. Where the monarch discountenances litigation, and says to lawyers, *Ye generation of vipers, no longer shall ye suck the blood of my people*, the complaints of innocence against judges will cease, and right and wrong meet with proper sentences.

The subject may well be proud where such a monarch extends his regard to the meanest of his subjects as to his friends, where he takes all requisite measures to make the peasant as happy as the nobleman; where his presence fills the court with respect, and brings cheerfulness to the cottage.

The spirit of this monarch will animate his armies, sharing with them the fatigues of marches, the inclemencies of seasons, the want of necessaries, the dangers of actions, and by
every

every other endearing carriage, for which a camp affords such various opportunities.

Thus monarchical states are not without grounds for a well-founded and the noblest pride, when the monarch is in his own personal behaviour and his administration, what he should be.

CHAP. XVII.

Good and bad effects of National Pride, when grounded on real Pre-eminencies and Advantages.

IF any of the preceding passages, as coming home to some of my readers, may have excited their indignation, it is my humble request that in case here and there a salutary truth should likewise escape me in this sequel, it may be kindly overlooked.

An elevation of mind resting on a just base is beneficial to those possessed of it, and is approved even by religion. Though we cannot stand

on our own merits before God, yet does religion exalt our whole nature, laying open to us the greatness of our destination, and the way of attaining to it. Providence and grace impart a firm confidence and increasing strength, never permitting man to sink under his weakness. Even a meek heart is very compatible with resolution, probity, elevation of sentiment, and in general, with a cheerful consciousness of all our talents and good qualities, provided we never lose sight of our dependance on God, and look up to him as the mediate or immediate fountain of all goodness. Under false humility, a certain self-complacency too often betrays itself, when real humility does not require that we should deny what good we are really possessed of, or debase ourselves beneath our real worth. Thus religion, so far from exploding a nobleness of mind, is indeed one of its principal supports, as enjoining self-knowledge, not purely as a check to haughtiness, but as producing in us a sense of the powers with which our Creator has endued us.

A confidence in these talents and qualities,
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and that adherence to truth which emanates from them, begets such a firmness and intrepidity of soul, as dares rise up against general abuses and prejudices, that is, such a courage as can face general hatred, and, like a true champion of truth, set at nought the opinions of a depraved or ignorant majority. Confidence in one's abilities has a close affinity with an aspiring nobleness of sentiment, which is the parent of glorious undertakings, without which confidence the bravest man sinks into a state of inaction and lethargy, in which his depressed soul lingers as in a close prison, where it seems to collect all its force only to suffer the more; where calamity is aggravated, duty irksome, and the prospect into futurity all terror, every path to honour is barred, his genius lies inert and motionless as a ship frozen up. He attains to nothing as not endeavouring at any thing, and he does not endeavour as mistrusting his abilities, whilst others much inferior in deserts shall far outstrip him in the career of fortune, only as more sanguine and enterprising.

A mean opinion of one's self is the very thing
which

which brings one man to be another's slave. It gives me extreme concern to see men of real merit behave with such self-abasement towards noblemen, on whom, indeed, their all may depend; but who require no such humiliations. I too often hear a kind of talk, meant indeed for humility, but is abjectness, which for an income dearly earned, or a service ill requited, makes a great man a kind of deity, and sinks the speaker below an Algerine slave in the presence of his Dey. Such language pierces me to the very soul, as prostituting the whole human nature; and nobility and princes are, in reality, never honoured more, than when spoken to with a generous freedom. He who apparently, or in reality undervalues himself, becomes the slave of every one who would make him such. The fear of losing a daily subsistence, unless a man be insuperable, preys on the energy of the soul, magnifies a *louis d'or* to a mountain, and gives to every expression the whine of a grovelling servitude. With those of such a stamp the saddening reflection of worthlessness absorbs all ideas of the dignity of human nature, of elevated sentiments, of magnanimity and self-confidence, and

and of adherence to truth. Another unhappy effect of their pusillanimity is that cringing and crouching to a nobleman, and with a pitiful look, like that of a penitential monk to his abbot, they bring on him a kind of vertigo, causing him to think too highly of himself amidst such abject homages, such adulatory speeches.

This mean opinion of one's self farther tends to make men slaves to their passions, and deficient in their duty. A higher opinion of human nature, and more confidence in one's abilities, would shew that it is possible to be virtuous, to come to an honourable rupture with voluptuousness, and that the Ascetics have spread the match at which it takes fire.

He who is void of those solid principles, by which the soul perseveres against sufferings, will scarce act up to his destination. A man of parts, who in a joyless retirement, does not learn to bear with whatever can disgust only a delicate sensibility, and affect the impressible heart, pines away. He gives over exerting his talents, being daily surrounded by people who know not that
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his understanding and taste may be applied to a thousand things, the very names of which are unknown to them ; and who, as it were of course, most heartily hate the influence of that understanding and taste on his behaviour. He closes with momentary joys, and enervates his whole heart for the sake of being admitted into their company. He opposes no man's opinion, how absurd soever. Prejudice and error may go free for him ; being determined, as Tristram Shandy very wisely says to an ass, *Never to wrangle with any of that family.*

There is not, out of the precincts of religion, there indeed a perpetual sun-shine ever reigns, a more powerful support in adversity, than a well-grounded and moderate esteem for one's self.

Let a worthy man, when under a cloud, only ask himself, Who are they who wish me ill ? who openly despise me, who ridicule me, and calumniate me ? Why, are they not mostly ignoramuses, fribbles, or little better than ideots ? and such can no more be hearty friends to a man of genius, than villains contract a cordiality for
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an honest man ; to these thoughts let every man of genius adhere, and be sensible that his very goodness is what irritates those vermin against him. But if he has fought his way through them, and perceives that calumny attacks him only behind his back, he then thinks with a smile, I am as a burden to them, and they must get rid of it some how or other. A reliance on good fortune, or an extraordinary concurrence of unforeseen causes, is a great help in a dangerous circumstance, animating the heart, and abating the apprehensions which agitate a contracted mind, when, pregnant with some great project, it views the dangers which lie in his way. Confidence in his good fortune, produced that noble pride in Cæsar, while yet but young, during his imprisonment in the island of Pharmacusa, having fallen into the hands of Cilician pirates, whose naval force was such as to make them masters of the sea, and at the same time they were the most blood-thirsty wretches in the universe. Cæsar sent all his people about the towns to raise money, retaining only a physician and two servants with him ; and in such contempt did he hold these barbarians, that frequently,

ly, on his retiring, he sent them word to be quiet, and not disturb his night's rest; and on the Cilicians asking him only twenty talents for his ransom, Cæsar laughed at them, as not knowing what a valuable prisoner they had. For about six weeks continued he perfectly calm and easy, bantering and playing with those rugged barbarians. He composed discourses and poems, which he read to them, and when not duly affected, would call them barbarians and senseless stocks, and sometimes carry his jocularities so far as to threaten them with the gallows, and in reality he had scarce been set at liberty, when putting to sea with some ships which he found in the harbour of Melitum, he made directly for Pharmacusa, where falling on the pirates, he took several, and had them crucified. Another effect of this confidence in his good luck was, that being in a bark a little before the battle of Pharsalia, and disguised in the habit of a slave, a very violent storm arose, that the trembling master of the bark gave it over for lost; on which Cæsar taking him by the hand, cheerfully said to him, *Don't be afraid, Cæsar and his good fortune are with thee.* Columbus, amidst many discouragements,

discouragements, abided by his opinion that there was an America.

This man imagines himself born unlucky; another is as confident of his good luck; a gamester plays ill the whole evening, from luck having run against him at the beginning, and how should it be otherwise, as now doing nothing but with discomposure and anxiety; and this irresolution exposes him to the discouraging contempt of the company. The latter being lucky, follows whither fortune leads; a successive flow of good luck raises him to that higher degree of hope known by the name of confidence, and this gains him the animating applauses of the company. This confidence in one's self produces patience and perseverance, and in the sanguine emulation to eclipse by more important deserts the reputation we have already gained. But the greatest souls are those, who, sensible of the vicissitudes of sublunary things, are never insolent in prosperity, nor dispirited in adversity.

From hence it appears, that a generous self-esteem is of great influence towards raising our-

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selves above human weakneses, exerting our capacities in praise-worthy undertakings, opposing all servile suggestions, trampling under foot the seducements to vice, attending to the call of one's destination ; adhering to composure in adversity, and never departing from confidence in good fortune.

It is of infinite importance that this elevation of sentiment, this confidence in one's abilities, should be cultivated even in early youth. The love of what is good, beautiful, and great, should be sedulously inculcated into young persons. Virtue is to be represented to them in affecting instances ; they are to be talked to by the burine and pencil ; a fondness for glory is to be impressed on them by historical paintings, and their passions to be inflamed by sensitive objects. In Swisserland, LAVATER's songs, and HIRTZEL's *manual of the history of the Helvetian confederacy*, with cuts, are put into the hands of youth, as representing to them those times when nobleness of soul was esteemed above all things, when a general regard was paid to good morals, and when heroic virtues were crowned with universal

verfal glory. Youth, early youth, is fufceptible of that glorious fire which glowed in the heroes of antiquity, and of a noble emulation, to pluck wreaths of laurel at the fame places which produced thofe of their celebrated ancestors. A moral piece of painting, the narrative of a virtuous action, take immediate effect; the youth admires and pants to imitate.

Remarkable paffages of hiftory represented in paintings of a good execution, the lives of famous men, as thofe by Plutarch and Cafpar Hirtzel, and Gefner's poems, here, nature and fublimity being charmingly united, have furprizing effects with young folks. *Will my life be written too?* faid a fon of mine, in his fixth year, to his mother, who was explaining to him Plutarch's lives. Every boy, however mean in his defcent, if thoroughly affected by the genius or virtues of eminent men, is for being fuch himfelf. The fame virtues will fpring up in his heart, he will afpire after thofe places which thofe great men filled with fo much glory to themfelves. This impulse often declares itfelf in tears, which every fenfible father, I hope, will
reward

reward with many fond embraces. Themistocles was but very young when the Greeks obtained the signal victory of Marathon over the Persians ; and Miltiades being every where extolled as the person to whom that victory was owing. Themistocles, of a sudden, grew very silent and pensive, foregoing all juvenile diversions, that his friends could not forbear asking the cause of so strange an alteration. His answer was, *The trophies of Miltiades will not allow me any rest night or day.* Thucydides, the historian, when little more than a boy, is said to have shed tears on hearing Herodotus publicly reading his history at Olympia, with the universal applause of the illustrious company then assembled in that city. Many took offence at Pericles's gravity and reservedness, reviling it as intolerable pride. The philosopher Zeno advised them to be as proud as he, that this deportment might kindle in them a like culture of intellectual and moral beauty, and insensibly accustom them to the practice of it. Demosthenes, when only in his teens, was so stricken with the reputation which Calistrates acquired only by one pleading, and conceived so high an idea of the power of eloquence

quence, that immediately betaking himself to retirement, he laid aside all other affairs, that he might totally devote himself to oratory. Greece owed the formation of many heroes to Homer. How fond Alexander was of that great poet's works is well known. Cæsar, on seeing a statue of Alexander in the temple of Hercules at Cadiz, could not forbear tears. They indeed flowed from ambition, not virtue, that Alexander should have attained to such power and reputation, and he himself still so insignificant. The spirit of that future subverter of Roman liberty, shewed itself in what he said passing through a poor country town. *I had rather be the first man in this hole than the second in Rome.*

The repetition of these instances strengthens and elevates the mind of youth, and improves its springs; animated by that generous desire of fame which, when accompanied by virtue, never fails producing great things, it sees nothing beyond its attainment; whereas an insensibility to these impressions is a certain token of a soil from which nothing great is to be expected. The Spartans were very attentive to kindle this noble flame

flame in their children. A reprimand was to be matter of grief to them, and they were to rejoice in commendation. Accordingly, he who shewed himself indifferent to either, was accounted a good-for-nothing creature, a dead weight to the community. It is from maxims of this kind that the duke de Choiseul has lately desired a well-qualified person to make a collection of fine sayings, and praise-worthy actions of French officers and soldiers, for the use of the military school at Paris, a book which cannot fail of producing good martialists.

All these considerations, taken collectively, evidence the importance of a nation's putting a due value on itself, and that its most desirable advantage, a love to one's country, is nearly connected with a well-grounded natural pride. If the example of a single individual kindles in us generous resolutions, what may not be expected from the accumulated examples of a whole nation? Great actions in the field and administration, imprint this patriotic love on the heart, penetrating us with the most profound veneration for those men who were susceptible of the pleasure

pleasure of dying for one's country, and who did not withdraw from its service, though disappointed in their just expectations, and who, in a course of persevering zeal for the honour of virtue, and their country's rights, braved the envy and malice of their perverse countrymen. The admiration of such men should be inculcated and cherished in a nation which would acquire a proper esteem ; that, and only that, being adequate to the great design.

An imitative pride arising from such magnanimous examples, transmitted to posterity with elegance and fidelity, give the people a claim to immortality. This it was that inspired the generality among the Greeks and Romans with such sublime sentiments. The love to their country was interwoven with their religion, political constitution and manners. The word *patria* was the soul of the community, it was their war cry, the harmony of their private life, and the spring of all their achievements. It inflamed their poets, orators, and magistrates. The theatre and the assemblies of the people rang with that word, and public monuments impres-

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fed it on posterity ; whereas in modern times whole nations have often shewed themselves totally void of any such sensibility. Patriotism has taken up its residence in more than one monarchy, and in many a republic appears to be laid aside among antiquated notions.

Whilst whole nations placed their honour in freedom, and their freedom in greatness of sentiments ; patriotism, among such nations, was the highest moral pleasure. The very words *my country* carried power and harmony ; it contained whatever could awaken and elevate the soul. It took away the sting from death, and from luxury wrested all its allurements ; every heart burnt for its country *. Inured to hardships,

* The following lines, indeed have no immediate business here, yet, it is hoped such an intrusion will not offend.

Beyond or love or friendship's sacred band,
 Beyond myself I prize my native land.
 On this foundation will I build my fame,
 And emulate the Greek and Roman name.
 Think England's weal bought chiefly with my blood,
 And die with pleasure for my country's good.

HASTINGS in JANE SHORE.

ships, insensible to their own personal misfortunes, and consequently more intent on the general good, the center of their wishes was the benefit of their country ; they postponed the advantage of their parents to its honour, and private concerns gave way to the public. Sufficiently happy and honoured were they, if the republic did but flourish. All private competitions and enmities were laid aside ; and when the public good seemed to require that sacrifice, they laboured to promote the interest of their greatest adversaries ; if injured by their country, they readily forgot the offence, and had its welfare at heart when suffering by its injustice. At the altar of their country they broke the bands of affection towards father, mother, children and relations ; they renounced every thing which might lull them into an effeminate repose. Their enquiry was never about the number of the enemy, but the place where he was to be met with, and they ran to those posts, which to their gallant ancestors, had been the post of honour and of death.

Every Athenian, on his entrance into his one and twentieth year, or inrollment, took the following oath as a citizen.

I will not disgrace myself in war ; I will not go about to save my life by a shameful flight ; I will fight for my country to the very last drop of my blood, both with my countrymen or alone, circumstances so requiring ; to this service will I devote all the days of my life. This I swear by Agraules, Mars, and Jupiter.

Thrasibulus, who, after the Peloponesian war, delivered his country from the power of the thirty Lacedemonian tyrants, called to his men, *Let us fight like people who by victory will rescue their possessions, their family, and their country ; and let every one in particular so signalize himself, that he may think these great advantages, and the honour of the victory, are owing to his activity and courage. Happy he who survives to enjoy this glory, and this day of his deliverance ; and not less happy he who shall free himself from this servitude by dying. No monument so glorious as dying for one's country.*

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The Lacedemonians met with so many defeats in the second war with the Messenians, that the spirit, even of that martial people, began to flag, and they apprehended themselves at the eve of their final overthrow. In this exigency, the oracle of Delphi being consulted, returned this mortifying answer, *Let the Lacedemonians apply to the Athenians to send them a man who, by his abilities and his council, should be able to retrieve their affairs.* The Athenians, as a derisory compliance with their demand, sent them Tyrteus the poet. The Lacedemonians, however, received him as a present from heaven; but three successive defeats threw them into extreme despair, that they were preparing to return to Sparta. Tyrteus vehemently opposed this resolution, and laboured, by patriotic hymns, to revive the dispirited Spartans. His poetry succeeded, inspiring every heart with the love of their country, and a contempt of death, that, falling on the Messenians with a frantic courage, they obtained a complete victory.

Epaminondas, the Theban, when lying on the ground mortally wounded with a spear at
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the battle of Leuctra, all that troubled him was the event of the battle, and what was become of his arms ; but on his shield being held up to him, and with assurances that the day had gone on the Theban side, he said to the by-standers with a cheerful countenance, *Let not this day, friends, be considered as the end of my life, but as the beginning of my happiness and the consummation of my glory. I have the satisfaction of leaving my country victorious, haughty Sparta humbled, and Greece freed.* Then drawing the spear out of his breast, he expired *.

After

• Will not the following transaction bear a comparison with most exploits performed by antient valour, from which our examples are generally borrowed, as if every thing great or good had expired with the Greeks and Romans?

When fort Fescamp was taken by Biron from the league, in the garrison that was turned out of it, there was a gentleman, called Bois-rose, who making an exact observation of the place, and having concerted his scheme contrived to get two soldiers, whom he had bound to his interest to be received into the new garrison of Fescamp. The side of the fort next the sea is a perpendicular rock, six hundred feet high, the bottom of which, for about the height of twelve feet, is continually under water, except four or five days in the year, during the utmost recess of the sea, when for the space of three or four hours it leaves fifteen or
twenty

After this severe defeat, the Spartan women, whose sons had fallen in the action went in procession

twenty fathom of dry sand at the foot of the rock. Bois-rose, who found it impossible by any other way to surprise a garrison which guarded with great care a place lately taken, did not doubt of accomplishing his design, if he could enter by that side, which was thought inaccessible. This he endeavoured by the following contrivance to perform.

He had agreed upon a signal with the two soldiers, whom he had corrupted, and one of them waited continually upon the top of the rock, where he posted himself during the whole time that it was low water. Bois-rose taking the opportunity of a very dark night, came with fifty resolute men, chosen from amongst the soldiers, in two large boats, to the foot of the rock. He had provided himself with a thick cable, equal in length to the height of the rock, and tying knots at equal distances, run short sticks through, to serve to support them as they climbed. The soldier whom he had gained, having waited six months for the signal, no sooner perceived it, than he let down a cord from the top of the precipice, to which those below fastened the cable, by which means it was wound up to the top, and made fast to an opening in the battlement, with a strong crow, run through an iron staple for that purpose. Bois-rose giving the lead to two sergeants whose courage he was well convinced of, ordered the fifty soldiers to mount the ladder in the same manner, one after another, with their weapons tied round their bodies, himself bringing up the rear, to take away all hope of returning ; which indeed soon became impossible, for before they had ascended half way, the sea rising more than six feet, carried off their boats and set their cable a floating. The necessity

cession decked with flowers, to thank the gods for making them the mothers of such brave sons; whilst, on the other hand, those mothers whose sons had saved themselves by flight, hid themselves in their houses, ashamed of having given

necessity of withdrawing from a difficult enterprize is not always a security against fear, when the danger seems almost inevitable. If the mind represents to itself these fifty men, suspended between heaven and earth, in the midst of darkness, trusting their safety to a machine so insecure, that the least want of caution, the treachery of a mercenary soldier, or the slightest fear might precipitate them into the abyss of the sea, or dash them against the rocks; add to this the noise of the waves, the height of the rock, their weariness and exhausted spirits, it will not appear surprising that the boldest of them trembled, as in effect he who was foremost did. This serjeant telling the next man that he could mount no higher, and that his heart failed him, Bois-rose. to whom this discourse passed from mouth to mouth, and who perceived the truth of it by their advancing no higher, crept over the bodies of those who were before him, advising each to keep firm, and got up to the foremost, whose spirits he at first endeavoured to animate; but finding that gentleness would not prevail, he obliged him to mount by pricking him in the back with his poinard; and doubtless, if he had not obeyed him he would have precipitated him into the sea. At length, with incredible labour and fatigue, they got to the top of the rock, a little before break of day, and being conducted by the two soldiers into the castle, made themselves masters of it.

given birth to men who would fly from an enemy.

The epitaph of the slain at the famous action of Thermopilæ, was only this: *Traveller inform the Lacedemonians, that we lie here in pursuance of the laws of our country.* And the common answer of a Spartan woman on hearing of her son's losing his life in battle, was, *It was for that very purpose he was born.*

The Privernates, a tribe of the Volscians, had for *liberty and country*, those watch-words of all free nations, maintained obstinate and bloody wars against the Romans, till being unable to keep the field, they shut themselves up in their city, where the consul Plautius hastened to besiege them.

This gallant people, after holding out to the last extremity, sent a deputation to Rome with proposals of peace. On the senate asking the deputies what chastisement they thought they had deserved: The chastisement, answered they, due to those who looked upon themselves as deserving

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ing of freedom, and who as such, had done all they could to preserve that valuable inheritance; but, replied the consul, if Rome is pleased to shew you favour, may we promise ourselves that you will faithfully observe the peace? Yes you may, returned the deputies, as far as the conditions of the peace are equitable and humane, and such as we need not blush at; but, if it be a disgraceful peace, you are not to imagine that if necessity now forces us to close with it, that will be of any weight towards the observance of it. This answer, some senators spoke against as haughty, but others, of more noble sentiments, highly extolled the deputies, and moved for a resolution of the senate, that enemies, whom such trying adversities could not dispirit, deserved the honour to be made freemen of Rome.

History holds forth examples of this kind as perpetual documents for posterity. They awaken in every generous temper, an irresistible sense of the duties owing to our country; and the tradition of these instances is only the propagation of the national pride arising from a real pre-eminence.

The

The effect of propagating a generous national pride is that the love of one's country germinates in every heart ; it is what all hearts are capable of, and all, by the power of such images and instances, are carried away to an heroic accomplishment of such obligation. The continual retrospect towards our ancestors, and the continual prospect towards posterity, are alternately the causes and effects of this pride and patriotism. A sterling man would rather die than commit an action at which his family must blush when he is in the grave ; and, on the other hand, nothing gives him a more delicious pleasure than to think that his virtues will be an honour to his descendants.

When by the revival of such sentiments, a nation's manner of thinking takes a new flight, the behaviour of the people will be proportionably virtuous and great, and consonant to this new mode of thinking. With universal contempt will he be loaded who, in expectation of seating himself in some important post of the republic, neglects cultivating a free, virtuous, and noble way of thinking. Integrity will always make the common good its rule of conduct,

duct, however clamoured against by contracted minds, for not being biaſſed by the intereſt of their families. All inequalities of ſtations will loſe their diſagreeableneſs where all are centred in one political virtue, where all are united, and deſire to be looked on only in the glorious light of a patriot. Attachment to one's country will no longer reſt on the uncertainty, whether I could not be happier in another country ; the majority, if not all, will take up with mere neceſſaries for the ſake of remaining in one's country. Every one will obey ſuperiors more from inclination than ſubjection, rather from affection than duty. The government, inſtead of being only the ſoul of many bodies, will be the ſoul of ſouls.

These advantages will ſtill appear more ſtriking, if placing them in another point of view, I conſider the importance of cultivating a generous pride among a nation in bad circumſtances.

This generous national pride has manifeſtly declined, when the advantages gained by the virtues of anceſtors are loſt by the vices of the deſcendants:

scendants. Times are strangely altered ! is a very common saying. Times are indeed altered for a nation, which priding itself only on the strength of its members, may, under the present improvements in the art of killing, be cut off in one single action ; and no man in his senses questions the indispensable utility of the slaughtering art of war. But free-born nations, beside handling their arms, must likewise have a soul, and a proper mode of thinking ; and these cannot be drubbed into them at the drill-place.

In this respect the change of times encreases the necessity of ancestral patriotism. Though courage and zeal for the state too often grow out of fashion, yet never are they unnecessary as denoting strength. Thus if a nation seems to lose its spirit from the soil being no longer manured with the blood of its sons, when the noble fire first kindled by the love of liberty dies away under an almost general remissness, and sloth is chosen for the last intrenchment ; when, from a habit of luxury and fear, all the sap and strength of the mind exhales ; when enormous expences renders avarice a necessary evil ; when coward-

ice

ice raises to consideration, and courage is neglected; when the people, finding hardiness to be of no service to them, give into dissipations and luxury; when so much as those vices which require some strength and elevation of mind are wanting; when a sordid selfishness is no longer despised; when the ambitious make it their chief business to lessen their adversaries by slander, instead of surpassing them by merit; in such wretched circumstances the incentive of national pride would not be so very contemptible a resource for kindling a-new, the fire of ancient virtue.

All wishes for the revival of an emulous pride must sink in despair; if in a free-born nation many persons should be found, accounting such patriots as Phocion fools; looking on a hero with a disdainful compassion; laughing at encomiums, it not being in their nature to perform any thing praise-worthy; sneering at the word freedom; and who would exclude from the press the finest monuments of the honour of their nation whilst yet untainted, and in which the heroic achievements of their ancestors are represented

represented in the most lively colours, so as to impress all hearts with the love of virtue, concord, freedom, religion, their country, the laws, an opposition to the infection of foreign customs, profuseness, effeminacy and avarice; and the diction of their invective must be owned very suitable to its sordid sentiment. *The old dung-bill is not to be beaten again.*

Mr. Abbot. a gentleman well known to the literati of Germany, and whose early death all lamented, says, *Annals of republics abound in glorious examples of patriots, it being of public concern that their great men may receive from posterity the remainder of their reward, to which the poverty of their cotemporaries was inadequate.* Commemoration, gratitude, and imitation, have therefore been imposed on us as duties towards our ancestors; and these duties it is impossible we should discharge if we look with an indifferent eye on what is great and good in their characters, much more if we turn our eyes from them, and are so mean-spirited as no longer to glory in such a lineage. It was only the commemoration of their great men, which kept up
among

among the Greeks that thirst of honour, that disinterestedness, and attachment to the public good, which spread such an inspiring beauty on their history.

The fate of this so necessary national pride depends on the love of one's country. There are occasions when this love is carried to a warmth which produces the most excellent fruits ; and at other times, among a people no longer susceptible of liberty, it is chilled even to absolute sterility. Thus death stretched its icy hand over the Athenian liberty, when such was their weakness and servility, as to erect altars to Demetrius's prostitutes, and to publish an edict that in Athens all king Demetrius's orders should be held as sacred before the gods, and just before men.

But there are junctures when he who thought to spend his days in quiet labour, must wield the sword ; when we are called from confining one's care to one's self ; when bullies, fops, and idlers, must employ their time otherwise than in sauntering about boasting of their amours,
their

their perfidiousness, their riotous pranks, and their notorious insignificancy; when they who think themselves fit only to command, must learn likewise to obey; when subjects of genius and spirit are required to stand forth; when it is wished that the words liberty and country resounded from every mouth and the mouth echo to the inflamed heart; when they who in lethargic times by their example put their nation in mind of its happiness and glory in the times of simplicity, virtue, and liberty; when the plough was guided by triumphant hands, when such I say, are no longer hooted at as brain-sick enthusiasts.

A nation of course, will never lose its honour, without a prior decay of its virtue, and its virtue will ever flourish with a love of one's country, as naturally inspiring decorum and sublimity.

The pride resting on real excellencies must be owned, however, to have its dark side. It is a weighty observation of a northern philosopher, and verified by daily experience, that there is nothing in human nature so excellent and
praise-

praise-worthy, which does not, through infinite gradations, degenerate into the uttermost depravity. Thus, it is no more than natural, that sometimes the extremes of reasonable and of ridiculous pride, run into each other.

The defects of the greatest geniuses derive from their pride when degenerated into vanity. Intoxicated by the flattery of their admirers, these demi-gods turn the deaf ear to truth no less than weak princes; infatuated with a sense of their real worth, they do not consider that this worth of their's does not pass for such every where. He who every where courts applause, will every where meet with mortifications touching him to the quick, that at length he will come to look upon himself as a being by himself, and account all others either his worshippers or his rivals. But very justly is it said by an ancient writer, *You will not be just without the reputation of being so, then depend upon it, you shall often be so with shame and mockery.* On the other hand, the secret of the most artful vanity is only the art of gaining a name without appearing vain or self-conceited; an art, at which

which even the sagacious Cicero himself was but a bungler. He drew upon himself the hatred of the Romans by a perpetual panegyric on himself, and trumpeting forth his actions. He made himself the text of all conversations, and offended the company, seeming to be full of himself, without regarding others.

Pride is always misplaced when it does not acquire esteem. It is manifest that a man habitually proud, cannot possibly be so from real excellencies, as offending others by his pride, making himself every where ridiculous and contemptible, and indulging himself in such a supercilious self-complacency, till all his acquaintance are provoked to vent their spleen against him, both ill offices and sarcasms, for contempt, by way of retaliation, is generally keener than that which gave the provocation.

A man of that cast, giddy by seeing himself at such a height, is for imprinting in others the respect for himself of which he is so full. He imagines that all about him, above him, and beneath him, are dregs, but a prime connoisseur

in mankind. Sterne, the comic romance writer, says, in a sermon of his, that it is mere malice when fortune in one of its merry freaks, exalts a conceited poor devil to the pinnacle of grandeur, knowing he will so murder his part, that the disgusted spectators must see him to be the only fool of the play.

There is no such thing as perfection upon earth :

*The heavens have clouds, and spots are in the sun,
A faultless virtue's to be found in none.*

Even a devotee is not without temptations to impudicity. Great men, as they are called, must not be judged of solely by their writings or discourses, towards a thorough knowledge of them ; their actions, even their domestic behaviour, exhibit them in the truest light. The crabbed Cato had his mistress ; the sublime Marcus Antoninus, indulged himself in the like gratification, and the purity of many modern philosophers of my acquaintance is not less exceptionable. The greatest men, are by some
weakness

weakness or other, brought to a level with their fellow-creatures. Few are so candid as Antigonus, who, when his flatterers saluted him as a god and a son of the sun, smilingly answered them, *As for the truth of that, you may ask the fellow who empties my close stool.*

The greatest qualities have an odious appearance when accompanied with an imperiousness and a contempt of others. Contempt is that deportment, by which the haughty openly shew their sense of the real or imaginary inferiority of another; whereas, in a proud man, contempt is his sense of the real inferiority of another, but which he discovers or conceals only where proper. This sense, the most refined souls cannot exclude, it being always fundamentally just, as no body can take a cat for an elephant, or a fly for a mountain; but to expose the difference where it ought to be concealed, is offensive.

A generous estimate of one's self likewise degenerates sometimes into temerity and presumption. What is fanaticism but a devout presumption, which by an excess of pride and self-confidence,

fidence, prompts to an intimate approach and converse with the deity, and soar above the usual and prescribed order of things ? It is extremely to be lamented, that moralists are sometimes subject to this temerity, not balancing the duties and succours, not reflecting that they require impossibilities, and by recommending their chimeras as virtues, throw a shade on the lustre of real virtue, and hurt it's interest.

In whole nations likewise a just pride has its exceptions ; there are flaws which loudly declare against it. Great vices accompany great virtues. Every good has its evil, and no advantage is without inconveniency. Surely to lay this before a nation with impartial candour, can be no crime. Accordingly, my friend, Mr. Iselin, and he is a guide who deserves to be minded, says, in the preface to his very beautiful, but very concise history of Helvetic virtues, that every nation should propose a prize to him, who best displays the defects of their constitution and manners, and likewise the faults of its ancestors. We often pride ourselves on qualities and advantages which are not owing to ourselves. The
heat

heat and cold of a country ; the heavy or light air ; the nature of the soil, even of the water and the winds ; the manner of living and customs, have so considerable an influence on the qualities of whole nations, that very little can be originally attributed to themselves. A worthy man may indeed be proud of his virtues, as personally his own ; but why pride yourself on your intellects, when liable to be irretrievably disordered by so many accidents apparently inconsiderable ?

We too seldom take into consideration how little of our honour belongs to ourselves. Few have the candour of Antiochus Soter, who made a jest of some trophies erected to him. He knew that his victory over the Galatians was owing to the dreadful impressions made on the enemy by his elephants ; accordingly, instead of assuming honour to himself, he erected a monument on the field of battle to those furious quadrupeds.

A national pride, in itself not culpable or ungenerous, yet is known to be productive of execrable vices. The Canadian savage is excessively

ly proud, has a warm sense of the value of freedom, and in education tolerates nothing which favours of a mean subjection ; but to forgive an injury is not a virtue of Canadian growth, it is looked upon as mere poltroonery. Valour constitutes his highest merit, and his sweetest pleasure is revenge.

Even the love of our country sometimes wants a check, and at other times a spur ; and therefore very justly was it said, that the legislators of ancient republics laboured more to imprint, spread, and strengthen the love of one's country among their people, than to state the limits laid down to it by reason, or rather the manner in which reason was to guide and direct that unruly love.

The Greeks, in the height of their prosperity, accounted the love of one's country as the principal civil virtue. To a father, a wife, a child we certainly owe a greater share of that general good-will due from us to all mankind ; and of that love which comprehends the whole species we owe a higher degree to our country, as the
scene

scene of action appointed by providence in which we are to discharge every social obligation *. But those modifications of our goodwill make us not seldom hard and unjust to foreigners, and even to fellow-subjects. It being our duty to love all men, we take upon us to love Europeans better than the Africans, our countrymen better than foreigners, and even our townsmen better than our countrymen. By this gradual declension of a general philanthropy we are led to hate whatever is not connected with us, by some particular interest, that at length we absolutely rescind the closest ties ; a clear proof of the malevolence naturally resident in the human heart. I know an European city with a district

* From this sentiment the following lines are not totally foreign.

Self-love but serves the virtuous to wake,
As the small pebble stirs the peaceful lake ;
The centre mov'd, a circle strait succeeds,
Another still, and still another spreads ;
Friend, parent, neighbour, first it will embrace ;
His country next, and next all human race ;
Wide and more wide th' o'erflowings of the mind,
Take ev'ry creature in of ev'ry kind.

ESSAY ON MAN, Ep. iv.

district containing a large and fine country, and completely happy under its government; yet such is its exclusive patriotism, that they withhold every encouragement from the inhabitants of all the other towns in that country, or exclude them from rewards and honours; and in the fallies of their frantic patriotism wish them all under water.

The better patriot, the worse cosmopolite or philanthropist. A zeal for the separate interest of our country hardens us against foreigners only for being foreigners, and consequently little or nothing in our eyes. The primitive Jews were so wrapped up in their country as to account strangers beneath real goodness, or even courtesy. The Greeks likewise despised all foreigners, calling them barbarians, and looked on them as born to be their slaves, nature having adapted them for that sordid condition by giving them less courage and understanding. The very virtuous Spartans were unjust and avaritious in their dealings with foreigners.

A Japanese,

A Japanese shewing the least esteem or friendship for a Dutchman, is frowned on as a false brother, entertaining a love for other men besides his country. To entertain the least favourable sentiment for a foreigner is an injury to Japan, disobedience to the emperor's pleasure, a breach of the divine will, and rebellion against the dictates of conscience. This charge is likewise brought against the generality of commercial nations, who seem to love none but themselves, entering into treaties with the Mediterranean corsairs; and thus facilitating their depredations on their weaker neighbours; and this for the sake of some petty advantage in trade; a baseness which human nature shudders to think of.

We need not, however, be under any apprehensions concerning the bad consequences of patriotism. Some hearty well-wishers to the general and private good of their country there are, making it their rule of conduct, whom no hope or fear can warp aside from their obligations to the community; but how small the number of these, in comparison of the anti-patriots!

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How

How numerous the tribe who boast of their oaths and sacred duties, honours and posts, while avidity or ambition are the ruling motives of all their actions, who on all occasions bellow forth their patriotism, while privately the circum-spect villains receive the wages of corruption. And if real patriotism now and then seems to revive, the noble fire soon dies away as a transitory fashion, a modish manner of thinking, embraced only by desultory youth. The students of Zurich now travel about to make themselves patriots, as formerly they did to become wits.

Thus, the best grounded national pride appears to have very considerable advantages, but not without disadvantages flowing from those very advantages. Virtues and vices are often put in motion by the same spring. It is the philosopher's part to make known these springs, and the legislator to profit by them. Pride is the gem of so many talents and apparent virtues, that to destroy it is wrong, it should only be turned to good.

Were men not proud what merit should we miss!

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